This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

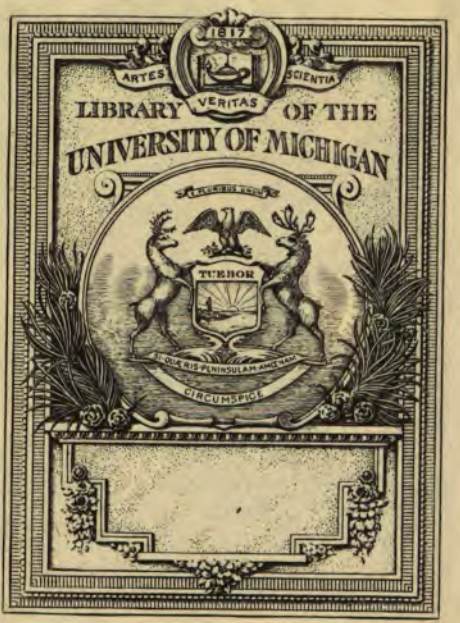
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1817
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

The Emperor of China delivering the Seals of Office to his Commissioner.

THE CHINESE AS THEY ARE:

THEIR

MORAL, SOCIAL, AND LITERARY CHARACTER;

A

NEW ANALYSIS OF THE LANGUAGE;

WITH

SUCCINCT VIEWS OF THEIR PRINCIPAL ARTS AND SCIENCES.

BY G. TRADESCANT LAY, ESQ.

Naturalist in Beechey's Expedition; late Resident at Canton;

Author of "The Voyage of the Himmaleh," &c.

LONDON:

WILLIAM BALL & CO., PATERNOSTER ROW.

1841.

DS
709
.L43

D. CHALMERS & CO., UNIVERSITY PRESS, ABERDEEN.

45-104782

PREFACE.

The appearance of this little work has been delayed by circumstances over which the Author had no control. This he regrets, but still cherishes a hope that the book will not find public interest in matters bearing upon China less intense than it was a twelvemonth since. China, with those countries which look up to her for models, may not unfitly be styled a moiety of the world. To the merchant, the antiquary, the Christian philanthropist, and the lover of natural science, this moiety of the world presents a field well calculated to enkindle desire, to awaken curiosity, and to make every man of enterprise ask, with the deepest anxiety, "How can I get through the thick fence which policy has thrown around it?" Providence, in her mysterious arrangements, seems to be on the point of solving this problem; while hope invites us to put ourselves in readiness for a consummation so devoutly to be wished.

When the Author contemplated China a few years ago as a sphere of labour, he felt his mind bewildered in a labyrinth of doubts and perplexities. A sojourn in that country, however, dispelled those doubts and perplexities, and con-

vinced him that they were all founded in a misconception of the Chinese character. It has, indeed, been the aim of the Tartar Government to render intercourse with foreigners as wayward and as contradictory as possible, because such a course tended to keep light from flowing into the country, and replenished the coffers of half-paid officers. The Government of China is purposely absurd, but the people are reasonable in their views and conceptions. Future inquiry will demonstrate the truth of this remark; and should this work in any measure help forward such an inquiry, the Author will deem himself singularly happy.

A larger work was designed; but as so many books prefer their claims to the leisure of reading men, the Author has done rightly, perhaps, in yielding to those who suggested that a small one would be more acceptable.

The Author commends the chapter upon "the Chinese Language" to the special attention of the reader. It is not easy to be very interesting or very popular in treating a subject so far removed from the ordinary range of investigation; still he thinks that the man who has a taste for philological researches, will find principles stated in it that are worthy of his best consideration, and a mode of dealing with the Chinese language suggested, which will ultimately unravel all the absurdities adhering to that or any other tongue. In the chapters on "Music" and "Philosophy" some curious matters are given, which will scarcely fail to call up a train of ideas and reflections in those who delight to trace the records of science as it existed in its primeval simplicity.

The Author has not made free with anything belonging to his predecessors, but has confined himself to what fell under his own notice, with the help of native works. In making this observation, he would not be understood as wishing to throw a hint of disparagement at the performances of gentlemen who have written upon the subject; but he imagined he should best encourage a spirit of free inquiry and an independence of thought in others by endeavouring to set the example himself.

In watching the progress of our armament in China, the Author is prepared to hear of delays, mistakes, and half-executed measures, for such things cleave almost necessarily to every human undertaking. British skill and British valour will easily subdue the Chinese in battle; but it will require the greatest moderation, sagacity, and tact, on the part of an officer appointed to govern a province, or an island, to make them acquainted with the blessings of peace under a new system of public discipline. At the same time, the habits of the natives are so friendly to good order, that as soon as they are practically convinced that the civil administration has been changed, not for the worse, but for the better, they will rank with the most quiet, most happy, and best conducted subjects of the British empire.

CONTENTS.

CHAP. I.

PAGE

Present Aspect of China—Causes and Probable Results of the War, ... 1

CHAP. II.

Opium Traffic—Opium Mania, and its Remedies, ... 10

CHAP. III.

Physical and Moral Character of a Chinese, ... 14

CHAP. IV.

A Chinese Woman, ... 27

CHAP. V.

Circulation of the Scriptures, ... 49

CHAP. VI.

A Summary of the Facilities and Difficulties in the way of Missionary Labour, ... 58

CHAP. VII.

The Relations of Son, Neighbour, and Subject, in China, . . 68

CHAP. VIII.

PAGE
Music of the Chinese, ... 75

CHAP. IX.

Religions of China, ... 94

CHAP. X.

A Chinaman's Estimate of the Female Character, ... 102

CHAP. XI.

Dramatic Entertainments of the Chinese, ... 106

CHAP. XII.

Husbandry of the Chinese, ... 118

CHAP. XIII.

Medical Missionary Society, ... 127

CHAP. XIV.

Chinese Military and Navy, ... 134

CHAP. XV.

Chinese Philosophy, ... 143

CHAP. XVI.

Diet of the Chinese, ... 151

CHAP. XVII.

Logic and Metaphysics, ... 160

CHAP. XVIII.

The Chinese Language, ... 165

CHAP. XIX.

Elocution among the Chinese, ... 176

CHAP. XX.

PAGE

Composition and Penmanship among the Chinese, ... 184

CHAP. XXI.

Festivities and Processions, ... 192

CHAP. XXII.

Strolling Doctors and Fortune-tellers, ... 204

CHAP. XXIII.

Chinese Architecture, ... 212

CHAP. XXIV.

Chinese Drawing, ... 219

CHAP. XXV.

Surgery among the Chinese, ... 224

CHAP. XXVI.

Medical Knowledge in China, ... 230

CHAP. XXVII.

Curious Conceptions of the Human Frame, ... 238

CHAP. XXVIII.

Veterinary Art, &c., ... 243

CHAP. XXIX.

Maladies in China, ... 248

CHAP. XXX.

Gymnic Feats—Costume, ... 253

CHAP. XXXI.

Thrifty Habits of the Chinese, ... 258

CHAP. XXXII.

PAGE
Arts and Manufactures, ... 266

CHAP. XXXIII.

Hong-kong and its Neighbourhood, ... 279

CHAP. XXXIV.

Chinese Roots, with their Derivatives, ... 301

CHAP. XXXV.

Aboriginal Inhabitants, or the "Meaou-tsze," 316

CHAP. XXXVI.

Miscellaneous, ... 332

THE CHINESE AS THEY ARE.

CHAPTER I.

PRESENT ASPECT OF CHINA—CAUSES AND PROBABLE RESULTS OF THE WAR.

THE pages of history teem with moral wonders,—some to delight, some to enlarge our conceptions, and not a few to awaken a spirit of research. But among the vast assortment, there are perhaps not many things better fitted to excite our curiosity than the patience which this country has exercised towards the Chinese. The expulsion of an ambassador, with all the sacredness and majesty of his character—the death of the pious and high-minded Lord Napier, who was harassed into his grave—and the usage of Britons, who, whatever might be their rank or merits, were uniformly treated with every mark of contempt and scorn that wily cunning and ingenious malice could devise, —were circumstances well suited to provoke the resentment of a nation inured to conquest and daily enlarging its sway. But they were passed by with a patient shrug; invention exhausted her stores to find out motives to palliate

and excuse; and forgetfulness made what speed she could, to draw her leaden veil over the whole. To explain and account for this, would lead us into a labyrinth of investigation, and carry us into fields preoccupied by others. The perusal of many papers in the "Chinese Repository," written by individuals of great research and experience, will throw light upon the subject: and to this work I refer with pleasure those who are desirous of information upon many interesting topics. But I may observe, by the way, that a great nation should have been so long content to occupy a position so undignified in the eye of one-half the world, is attributable perhaps to that paradoxical air which was industriously thrown over everything connected with China, and to that false philosophy which sought to prove that the notions and habits of the people were so singular and so eccentric, that they could never be reduced to the ordinary principles of humanity. But whatever may have been the causes of this forbearance, it encouraged the Chinese to proceed from one act of outrage to another, till they surrounded the factories with soldiers, kept the foreigners, with Her Majesty's superintendent, close prisoners, under a threat of starvation, and invited a hungry mob to rifle and carry off their property. No circumstance was omitted to make this imprisonment as insulting as it was terrible. The anxiety of Captain Elliot to comply with their demands, and the surrender of a large amount of British property, seemed to betray fear and weakness, and thus softly wooed the haughty Tartar to fresh displays of pride and insolence:—he will not allow any of British name a foot-breadth of soil, nor a fathom of sea-room, within the Celestial domains—he proscribes our manufactures as things polluted—and, to crown all, he reads us a lecture on morality, that there may be no corner in our hearts where we can hide ourselves from shame and degradation! He has ever treated us as a few poor leprous wretches, subsisting only through the superabundance of imperial clemency,—

now, he proposes to poison us with medicated waters, to hew us in pieces with the sword, to burn our ships, and, in a word, to sweep us from the earth. In addition to this, we have the infelicity of knowing, that many hundreds of our Chinese friends are ruined in circumstances, and exposed to all manner of danger in person, for no other offence than that of shewing us kindness. To wipe off these stains, to vindicate our character, and to shew that we can protect our subjects from insult and wrong, we have sent an armament, with a land force, to demand satisfaction, and, if not speedily made, to take it by force. If it be fit and right, in the nature of things, that wicked men and wicked nations should have full licence to play what pranks they please, without check or reproof, then this war is unjust; but if a limit ought to be put to such proceedings, and reason be inadequate, then our Government has acted wisely in resorting to force. A firm and decided tone in asking for redress, and the appearance of a fleet in the Yellow Sea, at some former period, might have induced the Tartar Court to refrain from the customary phrases of abuse, to treat our representatives with courtesy, and to change a system of smuggling—for the whole of our transactions are scarcely worthy of a better name—into a lawful traffic. But I apprehend the matter has proceeded too far; success has made them bold, and they have cut off their own retreat. Their pride must now be signally humbled, before any nation can deal with them with either safety or honour.

As to the motives which induced the Tartar government to throw down the gauntlet with Britain, and hurl defiance in her teeth, I will take upon me to say, that it was not from any concern at the demoralizing effects which the use of opium had upon the population. I am not bound to make so great a compliment of my understanding, as to give men credit for any feelings so honourable, who, from the highest to the lowest, are liars and extortioners by a kind of official patent. The state of their currency—as Spanish

dollars were, and are still, running out at the rate of several millions a year, and the natives make but a limited use of the mineral stones of the country—was indeed calculated to make them serious, and to put them upon seeking for a remedy. So far, opium may be reckoned amongst the real causes of our expulsion from China. But this cause is weakened, and dwindles almost to nothing, when we consider, that these very Tartar authorities have been the chief promoters of this traffic, and have derived large profit from it. These profits appeared under the formality of fees, bribes, mulcts, forfeitures, but were substantially a duty upon the drug; which duty, like water in the hydraulic spiral of Archimedes, did wind its way till it flowed into the imperial coffers, though of course greatly diminished by frequent attrition in its route. The real causes of the part they have taken with us, I believe, were, 1. The fear of truth and discovery; 2. a secret, though ill-defined abhorrence of our religion; and 3. a dread of our arms.

1. They had always been in the habit of representing us in all official communications, as poor, untaught, ill-mannered, base, cunning, and destitute of humanity. The gratuitous distribution of books, the proceedings of our medical philanthropy, and our daily walks among and interviews with the people, gave a practical refutation to these calumnies, and shewed that their inventors were a set of unprincipled liars. I believe they are not accused of too great a sensitiveness about their reputation, and, therefore, whether they were held as dealers in truth or falsehood, was perhaps a matter of indifference. But they sagaciously foresaw, that in time the popular voice would demand an extension of those privileges which foreigners enjoyed, or rather, a repeal of those disabilities under which they laboured. A Tartar magistrate tramples upon the rights of a few individuals, a village, or a neighbourhood, with impunity; but he is somewhat afraid of public opinion, though in China it has to struggle with everything that can check

its growth and maturity. They were apprehensive lest the inhabitants of distant towns and cities should say, "We saw with our own eyes, when on a visit to Canton, that the people find these foreigners kind and gentle in their manners, intelligent, full of good works among the lame and the blind, distributors of good books, very honourable in their dealings, and, withal, very profitable to us in the way of buying and selling: allow them to come and settle among us, that we may share in all these advantages."—To cut off the possibility of such appeals as these, they deemed it right to look about for some expedient, and they soon found the opium traffic most opportune to their purpose. Nothing was necessary but to make the edicts against it a little more stringent and effective. This would produce a constructive immorality in the sale of the drug, and lead to bribery, disputes, violence, and lastly to piracy. Thus all the guilt accruing from such deeds would be chargeable upon the foreigner, who would appear in the light of a heinous wrong-doer, while they would stand in the favourable aspect of persons anxious to check vice and punish those concerned in its promotion. And that they managed matters well, we need go no further for a proof than this fact, that there are many sensible men at home and abroad who think them sincerely bent upon the extermination of a fearful evil. Opium has indeed answered the purpose,—it has put many a crown into the pockets of a poorly-paid magistracy,—it has served as an admirable instrument for maintaining a system of wholesome terror in the empire; but it has been infinitely more valuable, as a pretext for insulting the British nation, and keeping her sons from doing good among the Chinese.

2. There is something in the very air of Christianity, however darkly exhibited in translations and tracts, that excites the hatred of the proud idolater, long before he can be supposed to understand the spirit and drift of it. Something like intuition seems to warn him against it, as a

code that aims its powerful shafts at human pride, and never grants any quarter till it has laid it flat in the dust. It is a savour of death to all who are well-pleased with themselves: to such, there is something deadly in the very perfume of it. The Tartars, filled to drunkenness with their own vanity, see enough of Christianity to hate it, though their ideas of its doctrines are necessarily most confused and most inadequate; and this hatred prompted them to drive out those who were anxious to set the religion of Christ before the people, under the plausible colour of banishing the use of the drug. When they proscribed British manufactories, they levelled a secret blow at the Word of God.

3. Added to these two causes, was the dread of our arms. Taou-kwang and his courtiers had long contemplated the British lion, as he lay couching upon the plains of India, and the glare of his eyes pierced their coward souls through and through. But at length they had reason to believe that this lion was fast bound, so that one might pluck his hair and sport with his mane at pleasure. "What can the English do? If they stir, they will lose India at once." I am not aware that this was at any time stated in a memorial to the Imperial Government, but it was on the wings of report, in readiness to welcome the High Commissioner at the commencement of his late magnanimous proceedings. This, backed by the yielding facility of Elliot, who was anxious to save the lives of his countrymen at any cost or concession, tempted Lin to persevere in measures which, when analysed, seem very little better than the acts of a madman. For what but the strong persuasion, that we were so encumbered with our Indian possessions that we could not move a hair's breadth without losing them, could have led him to challenge a nation which, with a single frigate, can destroy the whole of the Imperial navy, and spread terror and desolation along the shores, from Canton to *Teen-tsin?* Surely he reckoned without his host; for

while he was assuming this as a fact, it was proved to be a mistake by the sudden conquest of Afghanistan and the wholesome check given to the movements of the Burmese. But Taou-kwang has had the pleasure of a temporary victory over his fears; he saw Great Britain at his feet, loaded with every indignity that he and his minions could devise for her; and what is very remarkable, he might see, if his ken could reach far enough, some on this side of the world who appear desirous that she should lie there for ever.

As to the results of this dispute, we might say, that we know not what a day may bring forth to ourselves, and, therefore, are but poorly qualified to foretel what may happen to a moiety of the world: there is, however, a pleasure in speculating, especially when we feel deeply interested in the issue. Dissatisfactions exist in China, as it appears from the records of many rebellions; and an industrious and thriving people, as are many of her inhabitants, seems fitted for inhaling a few draughts of freedom. If the discontented spirits of the country and the foreigner should come to an understanding, emancipation from the Tartar yoke, and the setting up of some native prince, are events within the calculations of likelihood. Such a prince would feel it to be a matter of duty, or of policy at least, to cultivate the friendship of his patrons; and the smallest proof he could shew of his gratitude would be, to lay open his vast territories to all the fair appulses of commerce, religion, and science. The blessings of religion and her handmaid, philosophy, would have a scope in the Celestial land as wide as the prospect is goodly; and commerce would pour wealth into the stores of the Chinese, while it enriched the stranger. They need a multitude of things which the foreigner can make for them, and which they would purchase with eagerness if their taste were a little consulted in the fashion of the articles. But what would they give us in return? Why, apart from their silks and teas, they would supply us with beautiful paper for our

wood-cuts, native books for that generation of students which will erelong spring up in this country, with curiosities of all sorts, and with many ingenious manufactures; and if these were not enough, their mountains would make up the deficiency. A few mining companies, with the improvements of modern art, would extract many an unseen mass of treasure from the ancient hills of China, to stimulate adventure and enlarge the boundaries of knowledge. The interdicts against opium have been one great cause of the increase in its consumption, for the inhibition gives a charm to enjoyment, and the seller and the custom-house officer a triple interest in the sale. Repeal the prohibition, and the inducements to sell and to smoke will be lessened by one-half, and the curse under which the country lies will be lightened by just so much. The legislator's business is to see that every subject has his own: when he begins to make laws about morality, he encroaches upon the rights of the governed, and instead of being by appointment for the good of society, he becomes a pest to it. The Tartar authorities have pursued a course which is as wicked in theory as it has been in practice. Mother Church legislated against heresy, and became herself the sink of everything that is filthy and abominable in false doctrine and practice. In the same way, the former promoted the very thing that, in show, they were aiming to destroy. The tendency of the present controversy may be to put a stop to such unnecessary interference, and consequently some of the evils which it has generated. If commerce be free, there will be found health enough in her general constitution to overcome any disease that may have seized upon one of her members; and many evils, when they have come to a crisis, will correct themselves, if the priest and the magistrate will but leave them alone. As a remedy for the evils which a free and unrestricted intercourse with foreigners and the abolition of those odious interdicts may leave unredressed, Christianity, with the Bible in her hand, comes to our aid;

and the only stipulation she wishes to make is "fair play." The result of the present war may ultimately be to sweep away all lets and hindrances, and to give the opium merchant full licence to sell his drug where he pleases. Well, and what of that, so long as we have equal licence to disperse the Scriptures and to teach the natives the way of salvation?

CHAPTER II.

OPIUM TRAFFIC—OPIUM MANIA, AND ITS REMEDIES.

It was not enough that every chest of opium paid a stipulated sum to the custom-house and the revenue cruiser; the smuggling boats were destroyed, and the whole business of importation taken into the hands of the government. I remember standing on the deck of the Lintin, an opium store-ship belonging to an American house, while a boat, manned with seventy-five men and well appointed with arms, took about 50,000 dollars' worth of opium on board, under the auspices of the government flag. At that time the harbour of Honghong was covered with boats, bearing the custom-house flag, which had come thither to lade with opium and other contraband articles. The opium schooners used to lie as near to Canton as the river was to its banks, and there in the full light of day discharge their cargo. They had passed the government cruisers near the entrance of the Bogue and the forts themselves, without let or hindrance. Among the thousands who have suffered in person and property for being either really or constructively concerned in selling or using opium, three or four only of the government officers are said to have been called to account for their conduct; though the manner in which they have acted in the matter is summed up in the following story, which was often cited to me by an inhabitant of more than forty years in China. The magistrates in a

town upon the coast beheaded thirteen opium smugglers one morning; and before three o'clock the same day they sent to the foreigners, saying, We are ready to admit opium again upon the terms heretofore observed between us.—They had washed their hands in blood, and were now prepared to incur a new debt of guilt, to be liquidated in due time after the same manner.

In China, the spendthrift, the man of lewd habits, the drunkard, and a large assortment of bad characters, slide into the opium-smoker; hence the drug seems to be chargeable with all the vices of the country. Opium, doubtless, has her victims in persons who, but for her fascinating lures, might have escaped their ruin; but in the great majority of instances she only adds one stain more to a character already polluted. Investigations and some statistics may throw light upon the subject, and shew in some measure how far the use of the drug has been the principal, and not the accomplice only, in the undoing of individuals. Many use it "*in moderation,*" and are sufficiently masters of themselves to keep on the right side of slavery. But it is a subtle and traitorous inmate, and no one who has once felt the exhilarating effects of it, is sure that he will not one day fall a prey to its delusions. This great metropolis has a choice of wretched and degraded sights, but nothing that I ever see reminds me of an opium-smoker. His lank and shrivelled limbs, tottering gait, sallow visage, feeble voice, and the death-boding glance of his eye, are so superlative in their degree, and so closely blended in their union, that they at once bespeak him to be the most forlorn creature that treads upon the ground. Such sights, however, are not very common, for the miserable beings generally hide themselves from public view, so that, amidst many thousands of healthy and happy faces, we only see here and there one of these prodigies of evil habit. Too much leisure, more money than is required for the necessaries of life, a guilty conscience, an unquiet mind, and bad company, are the

promoters, if not the causes, of opium-smoking. Happy is that man who, when he has provided for the necessities of the body, has nothing to bestow upon its vices. Some have come to our hospitals to be cured, who said that a friend persuaded them to use it as a remedy for a disease that afflicted them. Quacks in China often advertise their skill in removing the inextinguishable craving for opium, but their merits in this way, I should think, are very questionable.

Among the remedies for this evil, I might mention the following:—The downfall of the Tartar government, which has been the chief agent in nursing this abominable traffic, and the setting up of a power that would ensure as much liberty as the nation is able to bear;—the repeal of all prohibitory edicts against its importation, and the laying open the whole country to the healthy influences of foreign commerce;—the establishment of temperance and philanthropic societies;—and, lastly, the Gospel of our Saviour, which was intended by its founder to be the cure for all the vices to which human nature is prone. Let these remedies have fair play in China, and in twenty-five years we, with God's help, will turn that country upside-down in all its moral relations. The interference of the ruler can only make the disease worse, by rendering the disposition to sell and to smuggle a hundred-fold more intense than it would have been if left to itself. Besides, such interference is a direct encroachment upon the natural rights of man, and must be replete with those calamities which belong to everything that is wrong in principle. At this time there are certain princes in Siam, and in different parts of the Indian Archipelago, who are setting on foot severe proceedings against the users and the venders of the drug, and will be thought by some heroes in the cause of temperance: now, these are a set of miscreants who, by engrossing the entire traffic in wholesome articles, have left their subjects no chance of dealing in any thing save opium. We have no

need of such helpers; we only want scope for those appliances which tend to amend the heart and to purify the understanding, while they allow the inherent love of freedom to expand itself into a sober and magnanimous independence. "Not by constraint, but willingly," is the motto of that blessed book which it is our honour to deal out among the heathen, and of that religion which is to make a man good here and happy hereafter.

CHAPTER III.

PHYSICAL AND MORAL CHARACTER OF A CHINESE.

I REGARD the physical and intellectual characters of man as things intimately joined together,—the body and the mind,—as the corresponding halves of unity, which mutually influence and determine each other. Creation is a universe of adjustments, of which the different varieties of human nature furnish interesting examples. The mind of a European has been adjusted to the body of a European, and the mind of a Chinese to the body of a Chinese. Take the goodliest among Europeans, who belong to the Caucasian race, and place him beside the choicest among the sons of China, who pertain to the Mongolian; then take the fairest specimen of the intellectual productions of each, and set them together, and you have the following analogy: As is the man in outward symmetry and beauty, so are his works, or the pledges he gives of his mental capacity. I shall, therefore, trace a few of those outward lineaments and proportions which nature has impressed upon a Chinese, in close association with some of his leading habits and natural talents.

The head of a Chinese is broad behind and narrow in front, when compared with the general standard of Europeans. If, according to a very general opinion, the forepart of the head represent intellectual capability, the advantage is in our favour: a conclusion which is warranted by everything that research brings to light. It has been

remarked sometimes, that the Chinese have not mingled with the rest of mankind, and so have not experienced that sharpening effect which one man exerts upon another. But the Chinese empire is a compound of several nations, who had many conflicts with each other before the Christian era; so that, if the rubs and jostlings of men can strike out anything like intellectual wonders, this moiety of the world must have exhibited enough of this sort of stimulus for the purpose. Christianity will not put them upon a level with us in works of the mind; for Greece had done marvellous things in sculpture, painting, architecture, medicine, and in the sublime and subtile parts of geometrical analysis, long ere the light of the Gospel had shone upon her. I anticipate that, when religious culture and the invigorating sentiments of freedom shall have done their work, none of the different varieties of mankind will find reason to complain; what they lose in one respect they gain in another; and it will appear that a beautiful scheme of compensation runs through their whole economy. Of our superiority over the Chinese, the Ethiop, or the Indian, we are not the owners, but the stewards only, and consequently are bound to use it for their benefit.

There is another peculiarity in the head of a Chinese which is worthy of our notice, though by no means so general as the former; and this is a well-marked ridge running from the crown to the forehead. In some instances it looks like a crest, from the sudden and abrupt manner in which it rises upon the surface of the skull; and in some pictures it is represented in its extreme state of evolution, for painters seem to be fond of pourtraying their old men with this very singular embellishment. Now, if we take a hint from one department of modern science, and treat this remarkable rising as connected with the instinctive habits of *perseverance*, *good humour*, and *veneration*, we shall find enough to give feasibility, if not demonstration, to our argument.

First, As to the instinct or faculty of perseverance, by which men are prompted to adhere to opinions, customs, and enterprises, when once taken up. This is acknowledged on all hands to be a characteristic of the Chinese, who have always shewn themselves most unwilling to shift out of the well-beaten track. In their acts, their usages, and their amusements, they exhibit a striking attachment to whatever is old; though it should not be forgotten, that this disposition has been wonderfully borne down and modified by the all-engrossing love of money. Hence, you see them waiting upon foreigners, and making many an excursion out of the customary road to imitate his arts and improvements, for the sake of that commanding element. Besides this, it can be shewn that their own good sense and taste have induced them to alter many things for greater beauty or accommodation. But herein they use the new, and admire the old.

Success, as gained by a patient application, is nowhere so frequently exemplified as in China. The mere accomplishment of writing a good style is the result only of many tedious years of study and self-denial. A foreigner is eager to grasp the subject at once, and is dissatisfied if he cannot discern the end of a thing before he has well seen the beginning; a native is content to pick up a grain at a time, unmindful of the tardy rate at which the heap is increasing, while the days, months, and years, roll on in rapid course. The beauty of the written character, the finished graces of their composition, the excellence of their silk manufactures, embroidery, &c., the charms of their porcelain, and everything else, either of art or knowledge, are the genuine results of patient diligence and application. A Chinese uses no short cuts, resorts to no compendious methods for abridging labour, though he is not without ingenious resources to accomplish an end, but not to save time. Those ivory toys, which we so much admire, are wrought with a patient adherence to work which, when we consider the

smallness of the recompense, is truly astonishing. The Creator has given him a stock of patience and perseverance as an admirable compensation for any inferiority there might seem to be, when he is collated with ourselves, in respect of his intellectual endowments.

Second, Social feeling, or good humour, mildness of disposition, and a good-natured propensity to share in the mirth and hilarity of others, are seen wherever we meet with a company of Chinamen. We behold shops as we pass crowded with workmen, ofttimes pursuing different occupations, in perfect harmony with each other. We take a passage on board their junks, and we see that, whether at work or play, in dressing their food, or sharing a meal, a good understanding prevails. If argument, or a contested point of right, awaken a storm of voices, it is soon blown over; the discord ceases, and all is peace again. To live in society is the meat and drink of a Chinaman; in a company of his fellows he is something,—by himself, nothing.

Third, Veneration.—We know that the practice of "licking the dust" before the great ones of the earth is a correlate of despotism, and therefore hear of a hundred prostrations in China without surprise. But if we study the Chinese character a little further than the common limits of inquiry, we shall see that they perform these rites of obeisance where fear can have no influence. They bow their heads towards the ground, to the shades of their ancestors and of the sages who adorned antiquity by the mildness and benevolence of their conduct. The root of their ethical system, or derivation of moral duties, is set in that respect or worship which the younger pays to the elder. Apart from business, the intercourse of natives in China is made up of little acts of homage. The rules of relative duty command an individual to regard a neighbour as an elder brother, and thence entitled to the respect belonging to such eldership. These displays of veneration

are not occasioned, then, by dread or hope of gain, but are the spontaneous results of a property essential to the character of the nation. The practical bearing of these facts upon ourselves is important, for they warrant us in assuming, that the Chinese will be ready to admire our superiority whenever it shall be accompanied by demonstrations of goodness. If they are inferior to us in those gifts which are chiefly intellectual, we ought, in practice, to make them feel this in a way that must necessarily secure a portion of those kindly and respectful sentiments with which it has pleased Heaven to endow them. A Chinese delights in religious rites and observances; let us give him the Gospel, that he may find a rational, as well as a pleasant exercise. He looks with feelings of awe at what is excellent; let us earn a share of them, by unfolding the best part of our character to his contemplation. If fear and self-complacency find too much room in the amplitude of his occiput, let us forgive him, and endeavour to cultivate those qualities in him which are truly excellent when directed in their proper channels.

The hair of a Chinese is remarkable for its coarse and uneven texture, so that it is sometimes not easy to persuade a stranger, when he sees a sample of it, that it really belongs to a human head. This circumstance gave rise, perhaps, to the practice of shaving off the greater portion, and leaving the rest to depend from the crown in an elegant queue. The custom was forced upon the Chinese, about two centuries ago, by their Tartar or Manchou conquerors. Before that period, they wreathed the hair into and confined it in a knot, as the people of Lewchew do at the present time. The Japanese shave the front parts of the head for grace and comfort, because the natural covering is so stiff and untractable. Those who lived with us laid aside the practice when they assumed a European dress, but were requested by Williams to renew it again, as they could not make themselves neat and spruce without it. In no

respect does the difference between the Caucasian (ourselves) and the Mongolian (the Chinese, Japanese, &c.) appear more striking than in this very particular. I was one evening passing through the bazaar at Macao, when the unusual appearance of a child caught my eye, and I stopped to look at it. It was the soft auburn hair that hung loosely over the ears and forehead which formed the chief feature in the singularity; but there was something attractive in his countenance, in his air, nay, in the way in which he held the apple that his nurse had given him. "Dear boy!" said I, as I laid my hand upon his head, with a lively remembrance of my own. The mother of this child was a native; but the father belonged to the English stock, and bequeathed the little creature this head of hair, which, when compared with the rugged *capillamenta* around it, shewed like a jewel set upon a black foil. In one of our walks among the streets of Canton, we saw a boy about eight years old, whose head was covered with a native dress of the same kind, and being more merry than wise, we cried "*Fan kwei*," as if he had been a foreigner and ourselves Chinese; which made the reputed father hurry the little fellow along with his best speed, as if he considered the compliment very ill-timed. On another occasion, we met with a Chinese who had red or sandy hair, with very pale eyebrows and eyelashes. As his eyes were peculiarly sensitive to the light, he might be considered as a kind of Albino, though in banter we demanded why he, a *fan kwei*, had presumed to take the garb and habits of a Chinese. The hair, in its texture, did not differ from that on the heads of the rest of his countrymen.

The face of a Chinese is broad, but the eyes are small, the mouth small, and the nose small: hence there is a large space left which is not wrought into feature, if we except the high and prominent cheekbones; so that we may say, in round numbers, that a sculptor would, in the carving of a bust, have to set a hundred strokes in one case, where

one would suffice in the other. The number of lines, the variety of depression and elevation, the harmonious correspondence of the several features, and the nice finish in the face of a European, never appear in their full tale of evidence till we begin to study the lineaments of a Chinese. It is then that we perceive that the Creator has made a countenance of various curvatures and fair proportions the outward seal and stamp of intellectual superiority. Whether the countenance be comely, and the head well proportioned, is not a matter of private opinion, but comes at least into the outer courts of the mathematics for appeal and judgment; and by no very difficult or doubtful process of analysis we may have a geometry of beauty, with its axioms and its theorems, as a proper appendix to the science of perspective. The doctrine of equitable allowance in giving and withholding seems, as remarked before, to run through all the works of creation; and when the face of a Chinese is lighted up by a glow of kindness, or variegated by a smile, courtesy, and good humour, we see little to complain of, but much to admire. The outward manifestations of sentiment fill up all the vacancies, and give in part those touches of life and beauty to the bust which the art of the sculptor must ever fail to bestow.

In size, the Chinese are not inferior to ourselves; and many of the porters are exceedingly well-limbed, exercise having a tendency to promote muscular development; but in symmetry and compactness of make they are inferior to Europeans. Personal strength is considered as an accomplishment by the common people, not less than agility and lightness of motion. The men often amuse themselves in lifting up an axle, with a heavy wheel of granite at each end, especially at times of public festivity and general concourse. The management of this unwieldy instrument of gymnic exercise requires perhaps more skill than strength, so that a stranger unused to it would be often surpassed by his inferiors in bodily power. I learnt, from the re-

marks of a soldier at the hospital, that the use of this is not confined to the common people, but forms a part of military training. Besides this, the soldiers are taught to wield iron weapons of great weight, which we see sometimes exposed for sale at shops in the suburbs of Canton.

The knees of a Chinaman are often too far apart to allow him a natural grace of movement in his gait. This, I believe, is born with him, though I once thought it was owing to the grotesque manner in which children are swaddled and dressed in their infancy. Instead of the long white robe and the snowy cap, with its delicate fringes of lace, which seem so in keeping with the softness and innocence of babyhood, all the habiliments of an adult are crowded upon the little creature,—so that it looks like an old person in miniature. A Chinaman treads the soil like an English tramp, with his bag slung at his back, trudging in quest of employment; but there is neither firmness, dignity, nor elasticity in his step: while the rest of his person is pliant, so that he shifts his attitude, stoops in the act of obeisance, or moves his hands, with ease and decorum. There are few exceptions to this general deficiency in the divergence of the knees. I remember a servant, at the house of an acquaintance, who was tall, and used to enter the room with a certain majesty in his gait that often excited my surprise. At first I could not account for it; but at length, by chance, I took a glance at his knees, and observed that they were placed as near each other as was consistent with the freedom of their motion.

After the physical character of the Chinese, or their natural furniture of mind and of body, we are to consider their moral character, or what they are as the creatures of education and custom. It is an abuse of terms to say that they are a highly moral people; for true morality resides in the heart or understanding, and must be reared upon a right knowledge of our Creator in all his ways and works. A morality that forgets one-half the Decalogue must be

wondrously deficient, however complete it may be in the other. I think, however, we may affirm, with a considerable degree of certainty, that the moral sense is in many particulars highly refined among them. From childhood, the value of many relative duties is graven upon the mind by constant inculcation, and all that is forceful in argument, or beautiful within the domains of nature, is laid under contribution to give effect to moral induction. Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession, are the never-failing themes for remark and illustration. And it cannot be denied, that several of these are practised by not a few, and one or more by almost all, with such few exceptions as one would be readily prepared to meet. But where practice is defective, theory is correct; the individual approves and admires the just and the good, and esteems his neighbour in whom they are found. If taxed with the improprieties of his own conduct, he pleads his infirmity, the hardship of his case, or the force of temptation, but seldom presumes to question the truth of the law. Some have been heard to complain of their vices, as the first in the list of their misfortunes; and I dare say that many others will be found to echo the same lamentations, when we reprove them with a spirit of meekness, or listen to their tales with the interest of a neighbour. Moral culture in China seems, with all its intrinsic and extrinsic defects, to have made a breach in some of the outer walls of Satan's kingdom, which missionaries will take advantage of, when a sufficient number shall have arrived in that country to carry on the siege in the regular way.

There is a point in their moral history, however, which has often engaged my reflections, and shews very strongly what the habits of self-possession are, if they be only educational, when put to the proof. A Chinese is even, good-humoured, and moderate, amidst the common rubs and buffets of life; but if the calamity be beyond the ordinary calculation, he

raves like a madman, or stands distracted, without the power of recalling his thoughts or directing his actions. It is somewhere said of Esau, that "his anger did tear perpetually" —a phrase which seems strongly applicable to a Chinese, whose anger or grief pulls him in pieces, and leaves him no point of rest, no place where he can rally or muster his disordered forces. When I have seen a poor creature sometimes thus racked and torn by a storm of passion, I have asked myself, whether we do right in checking all displays of temper in our children in their intercourse with each other. Is not the heart unburthened on one side, and patience taught a lesson on the other, in those rough reproofs which they often get at the hands of each other? These questions might be treated as dependent upon the answer to another, namely, which is the best instructor as to permanent effect, education with her forms, or hardship with her realities? But whatever answer be given to these questions, this tendency to be overborne by passion is a weakness in the constitution of a Chinaman, which education might emend, but the grace of God alone can cure. What has led me to this conclusion is this, I perceive that his intellect is precisely in the same situation. Allow him to follow his own course, with ample space for consideration, and he will move on fairly enough, and you esteem him an ingenious and clever man; but summon him to thought without notice, and you conclude him a fool. If this remark be just, this defect belongs to the understanding, is a part of his heritage, and therefore can be remedied in the best way by an augmentation of knowledge, and by the exercise of the appropriate functions of that faculty.

A Chinese is licentious in the general turn of his ideas, and makes a public display of those forbidden pleasures which in many countries are somewhat screened amidst the shades of retirement. The floating abodes for ladies of pleasure are generally of the gayest kind, and are consequently the first thing to attract the traveller's attention as

he draws near the provincial city of Canton. These unfortunate women seldom parade the streets, except when they form a part of some public procession: so that here we have something like a regard to what is outwardly decent and fitting. It is a rare thing to see a man intoxicated abroad in the streets, as the time of jollity comes after the business of the day, as the sequel to the meal. By this means the outward graces of good order are preserved in the streets at night, and the evils of excess, when they occur, are not a little softened and subdued. If two men are seen walking hand-in-hand, it is ten to one that they are both flustered with drink;—as they draw near, the face dyed with a deep red, and the eyes gorged with blood in their superficial vessels and set fast in their sockets, demonstrate that the persons have taken more than their usual allowance of strong drink. "Redness of eyes," as a sign of intoxication, is very conspicuous in the Chinese, as it was in the days of Solomon among the Jews.

A Chinaman is a man of business, and therefore understands the value of truth; for if small concerns may be carried on without it, yet it is impossible that mercantile transactions of any extent can be conducted with any success at all where this virtue is practically disregarded. The standard of honesty is perhaps as high in China as in any other commercial country:—I say perhaps, not wishing to be positive or dogmatical about the matter; for as we have no other gauge but an induction and comparative statement of many particulars, it is not easy to speak with accuracy where every attempt to draw the line or suspend the plummet would encounter a multitude of exceptions. Strangers who have known this people during the longest space, speak in the best terms of their integrity. Thieves of a most dexterous kind, and rogues of every description, are plentiful in China, because she has a swarming population to give them birth, but they are not numerous enough to affect a general estimate of the national character. If

interest have taught a Chinese that honesty is the best policy, nothing save a goodness of heart can have taught him generosity, of which examples are by no means uncommon. A friend told me an instance, a short time since, which happened within the range of his own experience. A gentleman owed a native merchant a large sum of money, for which he had given him a bond as a security for the debt. The former found an opportunity of returning home, but before his departure he went the usual circle of calls to say farewell, and among the rest to his creditor. This adieu was accompanied by observations which were something like these: "It gladdens my heart to think of returning to the land of my forefathers; but how is my joy changed to sorrow, when I recollect that I am to leave this country without discharging my obligations to you." "If that be all there is to make you sad," answered the generous native, "we can soon settle that." So saying, he went to his drawer, drew from it the instrument, and tore it in pieces. I regard such acts as these, not as the spontaneous productions of untutored nature, but, when they occur in any frequency, as the results of moral training. A somewhat extensive observation of mankind in different positions, as to moral, social, and civil influence, with much reflection upon the subject, has brought me to this opinion:—*Natural endowments of intellect and feeling are by implication the gift of God; but a conscientious habit of rendering to every one his due—of shewing compassion to the poor or generosity to equals, is an acquirement.* And I am persuaded, if we expect anything like correctness of principle where education has not been at work, we shall be mistaken: travellers are often deceived by an appearance that looks like it, but experience in the end proves it to be a shadow. In husbandry, we never look for a harvest without tillage, whatever may be the natural virtues of the soil; nor may we, in morals, ever expect to see any *honestas*, or what is becoming in principle, till mental culture has done its work. The Chinese, there-

fore, go rightly to work, and shew by their practice that they consider moral goodness only as the issue and recompense of moral training. It might be well for us Christians to take a leaf out of the Chinaman's book; and, instead of complaining so egregiously of the depraved condition of our poor, conclude that we are not entitled to expect anything else till we have furnished them with a good stock of civil and religious knowledge.

CHAPTER IV.

A CHINESE WOMAN.

The face of a Chinese female is distinguished by its breadth, and the smallness of the mouth, nose, and eyes; so that, as in the male, when the features are at rest, there is an apparent vacancy, or at least a great lack of expression. I have viewed several hundreds at a theatre, when they were collected in the front gallery by themselves, and the idea produced by every face before me was that of incompleteness. The admiration of a white skin is so prevalent, that a great many help the defects of nature by the applications of art, which increases the sense of vacancy in the mind of the beholder. But no sooner do evil or good nature sparkle in the eye and the lower features melt into a smile, than the deficiency is no longer felt. The smile of a Chinese woman is inexpressibly charming; we seldom see anything like it, save when the feelings of delight and complacency beam from the eyes of a wife or mistress upon the object of her choice. The eyebrow is sometimes thin and finely arched, which is reckoned one of the highest points of beauty, and might remind us of some of those perfections which classic story has dedicated to the Queen of Beauty. When the face is viewed in profile, there is something seen like a receding from the chin to the highest point of the forehead, or to speak in technical language, the *facial angle* is less in Chinese ladies than in our own. I remember

once being struck with a lady who, by her remarks and smiles, made all gay around her. Her complexion needed no paint, her features were well proportioned, and her teeth like a row of pearls. Kindness and good humour gave a beautiful temperament to every part of her face: the eye was satisfied, till a side view all on a sudden brought this recession of the whole visage under notice; and I had then much ado to persuade myself that it was the individual I had just been admiring.

In the general outline of the person, the Chinese females differ from those of the Caucasian variety nearly as much as they do in the form of the head and the lineaments of the face. We miss the expansion of the hip and the graceful flexures of the rising breast,—characteristics which both nature and art have conspired to stamp as singularly feminine among those nations where the understanding and the heart have reached the highest pitch of refinement. The dress of the Chinese females, which is perhaps the most becoming in the world, renders these attributes of a good figure unessential. It is considered as a grace that the shoulders should be low—a quality that belongs to the woman in contradistinction to man. A Chinese who explained the ideas of his countrymen on this subject, shrugged up his shoulders when he referred to the characteristic of man, and let them fall as demonstrative of what pertained to womanhood. A curiously wrought collar surrounds the neck, while the vesture hangs loosely from the same point as from a centre, and so favours this admired sinking of the shoulders. The arm is generally well turned, and therefore comes in place of the neck for the display of natural beauty. The sleeve is short and large, with an embroidered border; so that by a slight motion of the arm the greater part of it may be seen, while the gorgeous needle-work helps to set off the fair complexion and the rounded form. The fingers are long and taper, with their ends embellished by nails that in their length do not

agree with our idea of what is most becoming. The encouragement given to the growth of the nail seems to have two effects: it keeps the tip of the finger from enlarging, and prevents the nail itself from widening after it has parted from it. The groove on each side of the nail is very deep, so that they can fasten an artificial one of brass for playing upon the *Tsing*, an instrument strung with wires, with no other means of confinement than the inflection of its sides. This groove appears deep in my own case, but these curious plectrums would not stay a moment upon my finger when applied to the instrument just mentioned. The love of effect induces them to wear tips of silver upon each of the fingers on some occasions when the presence of the guitar or the harp does not render their use a matter of necessity. In all this we may easily forgive them; human nature loves to display its perfections on one hand, and to heighten them by the inventions of art on the other.

But there is a matter in which we must ever be at odds with them, and that is, the practice of destroying the foot. At five, the rich man's daughter has her foot so firmly bound that, in the native phrase, the whole is *killed*. The foot below the instep is pressed into a line with the leg, to add to the height of the little sufferer, while two of the toes are bent under the sole, that its breadth may be only of the least dimensions. The agony of such a process it would be hard to estimate; but it is said to last about six weeks, when I suppose the wasting of all the parts and the cessation of many of their functions have rendered the whole insensible to pain. This insensibility to pain is perhaps confined to the outer parts, for the chief person belonging to the temple on the island of Honam stated, that his sister suffered much anguish in the sole of the foot, or rather in its lower and more central parts. To some inquiries as to whether this practice of destroying the foot was not attended with similar evils in after-life, he said no; and as he was a man of intelligence his verdict may be

relied upon. Among the multitudes that come for health and cure to the hospitals, no one has yet been met with whose ailments could be imputed to this source. This is a curious fact, and such as might well lead us to desire a more intimate acquaintance with the anatomy of this morbid organ, that we might see how nature, under the pressure of so great a calamity, has contrived to maintain the intercourse of the arterial and nervous system, and keep the limb from being materially injured by it. The development of the muscles which form the calf of the leg being checked,

the limb consequently tapers from its socket down to the foot, without any risings or inflections. This is regarded as the perfection of beauty by the Chinese, who say the knee of the female is not protuberant, like the knee of the male, and is so well covered, that she can remain kneeling a long time without inconvenience. It is perhaps less throughout its length, than when the foot is allowed to retain its natural size; but whether this be from the want of exercise, which ever acts as a stimulus to muscular deformity, or from the lack of nutriment through functional disturbance, I cannot take upon me to say; but I suspect the former is the real cause; otherwise the matter

Note.—The woodcut in this, and that in following page, are drawn upon a given scale, to exhibit the difference in size between the natural and the artificial foot.

would grow from bad to worse, till the whole was destroyed by atrophy.

A foot two inches in length is the idol of a Chinaman, on which he lavishes the most precious epithets which nature and language can supply. But its beauties are altogether ideal: for when stripped of its gay investments, it is a piteous mass of lifeless integument, which resembles the skin of a washerwoman's hand after it has undergone a long maceration in soap and water. The sight of it is well fitted to excite our compassion, not our commendation—

a beautiful limb crushed into a heap of deformity! The thought of seeing a Chinawoman's foot might awaken a smile; but I think I might defy the most merry-hearted to laugh, when the loosened bandages had disclosed the sad reality to his eye. But fancy has played her part so well, that this piece of ruined nature, which is seldom or perhaps never seen by men, is treated as the prime essential of all feminine beauty. "The foot of a native woman," said I to a Chinese acquaintance, "is very handsome, so that it is a great pity to spoil it." He smiled with much satisfaction at the compliment, but would only allow that it interfered with the gait: "They cannot walk so well," was the amount of his concession in my favour. He was so blessed as not to know the real state of this organ, and therefore his admiration had no alloy. Custom rendered my eye so familiar to the small foot, that a Chinese lady would scarcely seem to be complete without it; but it was my misfortune to have seen it unmasked, and therefore I could not sympathize with him. To shew that there is something like masonic secresy about this small foot, I need only mention that the servant, when her mistress proceeded to unwind the bandages, blushed, and turned her face to the wall. It was the custom in

former ages for the dames to wear long robes, which swept upon the ground, and kept the feet out of sight: it would be an ingenious device for the ladies to restore them again to use, and allow the instruments of progression to retain their natural size in the asylum of a long train. Poets might still celebrate the little "golden lilies," in conformity with hoary custom; and it would be indifferent as to the morality of the thing, whether he said a foot was only two inches long which was thrice that length, or called that the perfection of beauty which is in truth only a mass of deformity. Should Christianity begin to shed any of her fair beams upon this vast empire, this cruel and revolting practice will be dropped, as unable to bear the light. In walking, the knee-joint does not bend, so that any one may imitate the much-admired mincing gait of the country, by stepping with only a rotatory movement of the hip-joint, and keeping the knee and ankle stiffly in one position. To ornament and to relieve the stiffness of this mode of progressing, the body is thrown into an assortment of ever-varying inclinations, whether the fair owner sit or stand, while the arms are always shifting their state, both to display their own peculiar graces, and to give effect to the whole of the person. In the picture which illustrates the opposite page, not a single straight line can be found; every attitude exhibits a certain degree of curvature. In walking, the body reels from side to side, so as never to appear upright. Right lines and perpendiculars are proscribed by the rules for regulating the carriage of the body, as well as by the canons of pictorial beauty. I had almost forgotten the fan, which in China, the land of its nativity, is managed with an address and propriety that give a force to everything that is eloquent either in speaking or acting. Furled or unfurled by a slight jerk, it gives a smartness to the ebbs and flows of resolution. A soft waving accompanies the feelings of tranquillity; when held obliquely before the face, it is to hide the consenting

smile of affection from the half-despairing lover; and thus we might follow it through all the evolutions of the heart

and the understanding, as they influence the outward man. Its use is begun very early: I remember once meeting a little girl, tricked out in all the garb and proprieties of a woman, who held an elegant one of feathers in her hand, which she raised, with the exalted finish of decorum, to cover her cheek from my view, as I passed by. I had taken a full inventory of her charms as I advanced towards her, and therefore there was nothing to hide from me among the elements of a very pretty face. "I have a great mind," said I to a

friend, "to put her into my pocket for being so affected." There is a natural attractiveness in modesty that renders it pleasing, whether it be real or affected; and perhaps the outward habiliments thereof are never worn for any length of time without producing a wholesome effect upon the mind itself. For as the heart influences the outward conduct, so the outward conduct influences the heart, though confessedly in a less degree, as the inferior part is acting upon the superior. So that while the mother makes her daughter more engaging by clothing her with this shamefacedness, she strengthens the force of native modesty.

Constancy, habit of respect, and the social feeling, seem to present themselves in the light of easy recognition in the female character. Let us say a word or two on each respectively. Chinese stories are full of examples of love that knows no limits. "There is only one heaven," said a forlorn maiden, when her parents upbraided her for spending her days in sorrowful libations of salt tears at the tomb of her lover; "and he was that heaven to me!" The deep well and the flowing stream have often borne a melancholy witness to the indissoluble nature of female affection. "Rather than resign that person to another which was plighted to only one, I will plunge it into the water, or suspend it upon a halter," has been the sad resolve of many an one who knew not that the Highest had forbidden self-murder. But the consecrated stories of Chinese antiquity will not, perhaps, furnish a more pleasing specimen of this sort of constancy than the following:—In one of the Dutch settlements among the islands of the Indian Archipelago, a gentleman of high standing in the community lost a much-loved wife, which rendered home so melancholy to him, that he forsook it, and endeavoured to pass away the heavy hours of mourning among the solaces of kind friends. Among his acquaintances was the alderman of the Chinese ward, or *kampong*, who, with the true urbanity of his native country, invited the disconsolate hus-

band to spend the evenings at his house in some of the social games for which China is so distinguished. The host being childless had adopted his niece, and had brought her up with all the tenderness and hopes of a fond parent. The visitor often saw the young lady on these occasions, and felt it no more than a matter of good breeding towards the foster-father to notice the object of his affections. Words of civility were soon changed into terms of love, and an accidental acquaintance ripened into a well-founded friendship. As soon as the uncle discovered what was going on, he forbade the continuance of these visits, feeling, perhaps, that if his niece and foster-child should marry a foreigner, his name would be put out, and his posterity cut off, or be merged in an alien stock: for the rank of the gentleman would scarcely allow pride to think of her degradation by such an alliance. Difficulties are oftentimes but the mere incentives to action, and so the lover forthwith sent a message by one of the young lady's female friends, in which he advised her to make her escape from her uncle's "guardage." She replied, that for the sake of him she was willing to make any sacrifice, but she dreaded a curse which her offended relatives might invoke upon her, and therefore could not come. Here an effectual bar was placed in the way of their union, and the uncle seemed to have gained his point without the possibility of miscarriage. But, alas! for all his designs, Missy would neither eat bread nor drink water; and in this resolution she persisted till her friends saw only this alternative—a marriage with a foreigner, or the grave, and, as the least of two evils, were obliged to choose the former. There was only one stipulation insisted on and gained by the uncle, and that was this—during the life of himself or the aunt, the niece should not quit her foster-home. In compliance with this condition, the husband was obliged to take up his abode in a Chinese dwelling; and here it was that the writer of these remarks had first the pleasure of an

interview. In one of our rides he kindly told me this little story of his courtship. At the conclusion of it, I was very anxious to know what sort of a companion he had found her: for, thought I, the ladies who are bred and brought up in such sequestered spots, where they have nothing to think of save the adornment of their own persons, or the little gossip of the neighbourhood, can never indulge a thought about anything beyond their own gratification; so I asked if she took any interest in his enterprises. He answered, "Yes—the greatest; there is nothing that can give me either pleasure or pain which escapes her anxiety." The gentleman was handsome and in the prime of life,—the lady was small of stature, and when in chapel was, in fashionable phrase, "laden with jewels." I think the reader will join with me in wishing them many years of earthly prosperity, with all the delights of connubial bliss, and what is infinitely better, the grace of God in their hearts, to fit them for an eternal union in heaven.

A native of the United States married a Chinese female, who had never felt the benefits of education, and therefore could scarcely have learnt to cultivate this sentiment by lessons from those who were older than herself. She followed her husband to America, and afterwards back again to Macao, where a friend of mine paid her lord a visit. On his return, I asked him how she demeaned herself towards her better half; "With great respect," was the answer. And this testimony in her favour was not solitary; for the captain who conveyed the pair to the other side of the Atlantic declared he had never met with such passengers before, and that the wife rendered the services of a stewardess unnecessary in the cabin, and with her own hands kept everything in an admirable state of order and neatness. The short story of this female seems to shew that the feeling of respect is a natural gift; and though it is, in all instances, cherished by the fashion and received opinions of the country, it is even in the most unfavourable cases

ready to expand itself spontaneously. Everything we see among the poorer sort of people has some reference to this habit, something to shew that the law advised by the counsellers of Ahasuerus is understood and cheerfully obeyed in China, among the low as well as among those who are by rank nearer to the authorized precincts of custom and tradition. There is, however, nothing abject or mean in this deference, either in principle or practice, for the air of a Chinawoman has a majesty about it which is only compatible with sentiments of freedom. The tone of her voice and the glance of her eye indicate a consciousness that she was not born to be despised. Some have talked about the degradation of Chinese women, and imagined that they had found arguments to authorize an opinion to this effect, in what they saw in transient visits, or heard in conversation while on the shores of that country. At this I am not surprised; for, when a stranger sees that the lady of the house is not entitled to receive any civilities or acts of courtesy from the friend of her husband, and forgets that this interdict is founded upon motives of propriety, consecrated by the usage of the earliest times, he is very apt to think her slighted, and that those apartments which the Chinese have decorated with so many flowery names are but a sort of prison.

Very small occurrences sometimes give a different aspect to the matter. The truly excellent Beale, who has devoted so much money, pains, and skill, to the rearing of the four-footed and feathered tribes in his menagerie, often receives visits from the higher ranks among the natives, who come to view the beauties of his retreat and to share in his generous hospitality. On one occasion, while I was living at Macao, the female relatives of the chief magistrate of that place honoured him with their presence. The party amounted to about fourteen, and came with a long train of female servants, all of them, maids as well as mistresses, borne in the capacious and elegant sedans which in China form an ad-

mirable substitute for the carriage. Apart from the train of "honourable women" were several well-dressed men, who not only formed the escort, but discharged little offices of attention when necessary. I well remember the act of graceful obeisance with which one presented an elegant pipe to one of the ladies that he had just lighted for her. In addition to the waiting-ladies and gentlemen were the insignia of office, the shout of a noisy gang of harbingers, and the din of the far-resounding gong, all which always precede the magistrate himself: in a word, there was nothing omitted to shew that custom allowed the ladies a free participation in all the honorary appendages of office, while the duties thereof were of course confined to their husbands. The ladies were handed out of their chairs by their female attendants, and led up the steps by the same hands, the small size of the foot making such assistance by no means superfluous. Their attire was gorgeous in the extreme—the richest embroidery upon the most showy colours; but it formed a striking contrast to the admirable simplicity of their whole demeanour. Not a shade of affectation could be seen, nor could the eye of scrutiny detect any hint to shew that they were conscious of the display they were making. As I stood at my window surveying with intense interest the whole of this scene, I could not forbear asking myself, "Is this what some call the degradation of Chinese women? Who would not gather from such specimens as these, that the deference which a wife pays to her husband is spontaneous on one part, and a cheerful compliance with a wisely-ordered usage on the other?" It is, however, my study to tell the whole truth, whatever partiality I may feel for the people, or whatever pleasure it may afford me to dwell upon those things which tend to their honour. The wiser portion of the Chinese moralists discourage polygamy, but the higher sanctions of Christianity are still wanted to give the desired effect to their salutary lessons. The person of the husband is the estate in fee-simple of the wife, over

which she is to exercise absolute authority while living, without payment of rent or service to any except to the Saviour himself, who is the Lord paramount of everything we hold and enjoy in this world. The induction of another wife into the sanctuary of home is a defeasance of her natural rights, strips her of part of her privileges, and subjects her to a kind of comparative humility. Polygamy is not practised by all, and is seldom indulged in till the husband is advanced in years. It appears that by far the greater number among the rich, as well as all among the poor, reap the solaces of connubial bliss, without suffering this hemlock to grow in their furrows. A few, from the surfeit of too much ease and prosperity, indulge in this practice, and a few more have recourse to it for the sake of building up their houses with an heir, or a more numerous progeny; but I think it should only be regarded as a departure from a good and wholesome usage which has assigned only one woman to one man. On this subject I will not be positive, for far wider investigation is necessary before an observer would be in a capacity to sum up the evidence, and pronounce to what extent the females in China suffer a diminution of their happiness by an indulgence of this sort. The anxiety of parents to see their daughters provided for in the houses of the great, and to reap a personal advantage from noble alliances, may often tempt them to offer their daughters as second wives before the demise of a first has made room for them. "Let my daughter sweep your house," (the terms in which a parent sometimes proffers his child,) is not always the mere language of a courtesy which aggrandises *yours* and vilifies *mine*, but a transcript too often of those feelings which poor circumstances on one hand, and the love of splendour on the other, are so apt to breed in the hearts of the discontented. I once saw some traces of this in a play that was exceedingly well acted. A poor youth, noted only for his moral and literary worth, was represented as deeply in love with a beautiful young damsel of mean parentage,

but the father as determined to promote his daughter to the notice of the court. He meets the piteous addresses of the unhappy lover by enumerating the different kinds of drudgery she would be obliged to undergo, were she affianced to one so stricken by poverty; this detail he accompanies with a pantomimic action of the most exquisite sort, and concludes the whole by kicking the poor fellow out of his house. His daughter is advanced to court; and the satisfaction of the father and the misery of the lover are thus rendered complete. A venerable old man meets the latter in his solitary wanderings, compassionates him, and by his influence gets him an appointment at the palace, where we see him as cup-bearer to the princess and his now exalted fair one. A pull in the sleeve, by way of recognition, only adds fresh sorrow to his cup, already overflowing, and he seems to be plunging from one depth of desperation to another, till by some accident his merits are discovered by his prince, who, as a seal of his royal approbation, gives the disconsolate menial the best thing within his power, which was no other than the fair damsel for whom he was dying. Providence does not always decide thus wonderfully in favour of the good, lest the stamp of true virtue and patience should be annihilated; and so, many a maiden is withdrawn from the hopes of some worthy youth, and placed in the gay seclusions of a wealthy paramour, while her heart is languishing for the smiles and content of a cottage.

In treating of this feature, we have wandered in various excursions, but, perhaps, not without advantage, nor beyond the precincts of rule, for every gift of a mental kind, all our natural instincts, must be regarded, not merely in the abstract, but as they are modified by our intercourse with society: sometimes they are stimulated to unfold themselves in all their fairest proportions; at others they are so cumbered and choked by the overgrowth of evil and conflicting habits, that their existence is rendered very doubtful. The sentiment of respect in the breast of a Chinese woman will

flourish, and bear fruit and flowers, under good usage; but we must look for no such things where injustice has called other feelings into action, and by long continuance has confirmed them into habits. I have seen wives cast off this disposition, and give vent to their angry passions in all the severity of language and attitude. I heard one, among other things, tell her husband that none but a *fan kwei* (meaning such as myself) beats his wife; for it seems that he had so far forgotten the tenderness of the sex as to inflict some corporal chastisement upon her, and therefore the consciousness of ill-treatment prompted her to accompany her epithets of reproach by the most offensive comparisons.

The third and last of the natural habits strikingly developed in the character of a Chinese woman is the social feeling, or that propensity which knits the heart of one human being to another. We have shewn, in a former chapter, how greatly a Chinaman's happiness depends upon the indulgence of this social propensity; nor are we without proofs that the woman is constituted like himself in this respect. In the forenoon the sedans are wafted in various directions by the nimble steps of the bearers, and followed by one or more female attendants, according to the rank of the person. These vehicles contain the ladies who are going to spend a day with their friends, as I infer, because they are chiefly seen in the forenoon and at day-fall. Those who cannot afford a chair walk, accompanied by a little girl, who, in the capacity of a servant, carries a box of necessaries, or a bundle filled with articles belonging to the mistress. I have occasionally at Macao observed a lady thus furnished for the day with her best attire and her best looks, setting forth between six and seven, doubtless to spend the day in the mutual exchanges of sympathy with some sister minds. In such a simple instance the social propensity shewed itself in its most undoubted and most amiable form. This love of society must be the great charm of life, the bond of unity at home as well as abroad: the

mistress is united to her handmaid, and the handmaid to her mistress, by it. We often find examples of this in our hospitals, where one commands and the other obeys with all the soft aptitude and easy terms of elder and younger sister. Where more than one wife lays claim to the affection of a husband, the uneasy sensations of rivalry are softened perchance by a spontaneous wish to rejoice or condole with another. On the stage, the good old rule of one wife is generally adhered to, so that I have not been able to get any hints from that quarter as to how this matter works in practice: but perhaps the following story may serve to shew that there is a community of sentiment running through all the relations of the female department of a household. A friend and myself called at the house of a great merchant to pay our best respects to his remains as they lay in state. We found a large hall fitted up so as to resemble a place consecrated to some deity, with a copious display of all sorts of things for the use of sacrificial worship. The insignia of rank, a multitude of things either for comfort or embellishment, and a host of male and female attendants in imagery, were set forth in order, waiting the last ceremony of being burnt, that their spiritual essences might follow the manes of the departed into a region where a little reflection might teach a man that no such things would be required; for surely paradise ought in theory to have enough to make a spirit happy, without being obliged to have recourse to the meagre entertainments of earth in order to eke out its joys. In this hall, an extemporaneous cloister was formed by curtains of net-work, made, if I mistake not, of a tough sort of Chinese paper. This apartment contained the ladies of the family, who assembled there, clad in white weeds, to bewail the dead in their character as mourners. Ever and anon the curtain was lifted that the inmates might have a glance at the strangers, and the theft as often betrayed by a laugh that was irresistibly charming. But as soon as we turned to see who the fair offender was, the

curtain dropped and shut her from our view. After we had staid some time in this hall, and had taken a farewell view of the coffin in its retirement behind the altar, we were conducted to view the gardens, which, from the illness of the owner, had been neglected, and seemed to a fanciful view to be in heaviness for his loss. Here we spent a few minutes in remarking upon the lake, with its bridge and its rock-work, the summer-houses, and the various works of art and nature. As we were measuring our way back, just as the turn of a corner brought us in view of a door, one of the ladies issued from it and crossed the passage, her example was followed by another, and so on till the whole train had passed in order before us. Not one gave any hint that she was conscious of our near approach, either by a look or a step more hurried than usual. They not only had watched our appearance at the turning of the corner, but had so well calculated the relative proportions of speed and distance, that the last individual of the train quitted the spot just as we reached it. The ingenuity of this plan to indulge us with a view of themselves does not seem so characteristic as the social feeling with which it was conducted. All were content that every one should share alike in the privilege of displaying their persons, or of obliging the stranger with a sight of those countenances with which he had shewn some desire to be better acquainted.

When Chinamen are asked whether their countrywomen can read, they commonly answer no, with few exceptions. But there is an ambiguity in the phrase that is made use of on such occasions, as it may either mean a capability of perusing the ancient classics with advantage, or a knowledge of letters sufficient to enable the person to read a letter, tales, and the minor works of instruction. The proportion which these two kinds of readers bear to each other is perhaps about as three to one hundred: a learned education is bestowed upon few, but the instruction of the many is not altogether neglected. In my own experience,

the ladies were said to be the first to understand the New Testament; a circumstance which shews that they are not unused to mental application. They correspond with their husbands and relations when at a distance; and I see in a Letter-Writer, there are models of an epistolary kind for women as well as for men. Among the poorer classes at such places as Macao, many hundreds might be found who cannot read; but the instruction of the male children is very much neglected also, owing to the straitness of the poor man's circumstances. But even here we once met with the little daughter of a cottager who went to school with the lads of the village that she might imbibe the wisdom of better ages. We must not forget, that the Chinese mode of teaching their language, and everything besides, is very tedious, so that an ordinary acquaintance with the written character is the labour of many years. The arrangement of their characters is a monstrous inversion of the natural process of reasoning, and gives rise to methods of tuition that lay the greatest stumbling-blocks in the path of the student. Analysis has never helped them to a system in any department of intellectuals, so that the student is obliged to plod onwards, picking up knowledge piece by piece, without any logic to brace known facts together, or to assist him in the discovery of new ones. The natural force of the mind often overcomes these obstacles, and methodizes its stores, and converts them to the purposes of real life; but this can only take place where there has been much study as well as great talent. If this be a correct description of their literature when it is dealt out to learners, we shall not be surprised to hear that only a few ladies have made a great proficiency in the knowledge of its doctrines, and may thence be said to read *tŭh shoo* in the learned men's acceptation of these terms. We know from their stories that it is counted honourable for the fair sex to read with the understanding; for when the writer is fain to heap all the precious things of heaven and earth upon the

head of his heroine, he does not forget to mention her skill in antique lore. While sitting by my teacher one day, I shewed him a passage for his exposition, which in one part was capable of yielding a proper sense whether it were read upwards or downwards, or, as with us, backwards or forwards. This he pointed out with a smile of self-complacency at the discovery he had made. I asked him if such a practice were common among the literary refinements of his country; he said no; but upon recollecting himself observed, that ladies, in letters to their husbands, sometimes adopted it for the sake of shewing the earnestness of their affection, as it was very difficult. Now this device requires not only great labour, but an extensive vocabulary, which cannot be had without reading and study.

Upon these considerations, I am unwilling to allow that it may be said with fairness that the women in China are uneducated, and think we ought to have grounds more relevant than have hitherto been furnished, before we can safely pronounce an opinion as to the average state of their literary acquirements. As to the moral instruction communicated by mothers, relatives, and governesses, we have no materials for an opinion save the little hints and incidents we collect by the way. In passing through streets less frequented by foreigners, old and young come forth to gaze; and we see now and then a bevy of fresh-looking damsels, in gay attire, clustering around the door of some house as if it were a seminary for young ladies. As they are too well-dressed for semptresses or embroiderers, one might well ask what they are occupied about in the domicile of a matron, and a ready conjecture would be, for the cultivation of their minds. Strangers are always surrounded by a noisy crowd of vagabonds, so that any inquiries that would satisfy the mind of a traveller cannot be made on such occasions. At the theatres we see ladies with their little ones cheerfully undergoing the charge of the nurse, not for want of servants, but from a love to their offspring.

Their chair-bearers convey the mistress, her child, and a box filled with many sorts of luxuries, to the place of entertainment, where her pleasure seems to be parted between the players, her friends, and her little one. A Chinawoman is not only domestic at home, but carries certain pleasing symptoms of this habit abroad. This she would not do were her mind left without culture. Poverty can scarcely enforce an assiduous attention to duty where the heart has never felt the benefit of useful lessons; so that we may be sure that the invariable attention of the Chinese lady to what becomes her as a mother and a wife is founded in principle, which we know is the child of instruction. While a lady is young, she bestows no ordinary pains about her person: the putting on of fine apparel, the decoration of her head, and the painting of her face, seem to constitute a part of her business; but when age has begun to contract her features and to whiten her hair, this care ceases. Her raiment is then plain in the extreme, whatever may be her rank; her hair is smoothed, without a single flower, jewel, or pin to cover its faded lustre: all his plainness; no attempt is made to conceal the encroachments of old age; the truth is fairly acknowledged. The daughter is dressed with all the "pride" that circumstances can afford, and the mother takes her seat behind her, as if well pleased to wear the youthful maiden as the best ornament of her own person. And who would not congratulate her for such a mixture of good sense and amiable feeling?

As to infanticide, it would be the part of prudence to speak in a whisper, lest the Chinese should overhear, and ask whether in our own country mothers are not sometimes driven to murder their offspring by an overwhelming dread of shame or the fearful consequences of bastardy? But where lies the blame, on whom is it reflected, but on us males, who always deal out to the unfortunate person anything and everything save that which she would most certainly have found at the hands of her Saviour—forgive-

ness? A man shall be allowed to repair his misdoings a thousand times, but for a woman there shall be no place for repentance. In China infants are destroyed, as we learn from edicts published by magistrates, condemning the practice in the strongest terms of disapprobation; but under what pressure of hard circumstances we know not. We hear much about it in this country, but very little when in China. Some of my friends have on one or two occasions seen an infant lying in the canals about the city of Canton; but these sights are rare. I myself saw nothing so horrid while I staid in the country, nor met with any one who could take me to a spot where such a thing was to be seen. The river is studded with boats of an elegant appearance, which are tenanted by women of pleasure; whether the infants which have sometimes floated upon the water, or lay exposed upon its banks, had been thrown out by them to avoid the expense of nurture or a funeral, is uncertain. The rare occurrence of any such instances leaves us at a loss for conjectures, and proves that, among a swarming population of indigent people, such deeds are none of their customary doings. I have heard it stated in public, that female babes are picked up by the dead-cart each morning at Canton, often sadly mutilated by the swine. In dealing with such a statement, one has only to remark, that pigs have always the honour of being carried by two men when they happen to form a part of the passengers in the streets of Canton. It was never my good fortune to see any of these animals afoot, for reasons which will be obvious to any one who has ever visited a large town. The streets of Canton, too, are so narrow that no cart could pass through the principal thoroughfares; and in the absence of sewers, all the excrement of the city is carried in large buckets, suspended from a pole, borne upon the shoulders of men, who get their living by this kind of labour. I have met them more frequently than I wished at this necessary yet filthy task, but never saw the dead infants in their vessels, nor

heard any of my friends say that such sights had fallen in their way. For untiring industry, cheerfulness of temper, fidelity to their husbands, and care of their offspring, the poor women of China are every way exemplary. The proofs of this assertion are by no means far-fetched and recondite; any one who visits Canton may find them wherever he turns his eyes. It is natural for a mother to feel pleasure when her little one is noticed; but in China a traveller has only to lay his hand upon the head of a little child to earn applause from a whole crowd of bystanders. If it be a thing so lovely in the minds of all for a stranger to offer a babe such a slight mark of attention, how monstrous must it appear to them when its life is taken away by its own mother!

CHAPTER V.

CIRCULATION OF THE SCRIPTURES.

In my first essays to circulate the Scriptures in China, I several times crossed over to an island near Macao, either alone or in company with Williams, an American missionary, whose name will occur more than once in this work. In these excursions, we were sometimes very happy in distributing a bag filled with books amidst what looked like a very lively interest, while we took great pains to recommend them by the kindness and condescending familiarity of our conduct. We found that no circumstance had so great a tendency to create a taste for the documents of Divine truth as the throwing of ourselves into the midst of the people and, as far as possible, becoming one of themselves. For example, we saw on one occasion a large party of men occupied about a grave, under the superintendence of one who seemed to be above the common level: we accordingly made towards the spot in hope of meeting with customers. They treated us at first with superciliousness; but finding, after a time, that we understood the precepts of their own teachers too well to return such usage in kind, they suddenly grew very merry, parted our books among themselves, and filled the bag with various kinds of fruit which they had brought for their own entertainment. As this assumed the air of being done against our will, it led to a great deal of

mirth; and as a Chinaman loves a piece of humour exceedingly, it had perhaps more influence in making them read the pages thus obtained than the most serious admonitions that we could have used. We conveyed our bag to the nearest village, and divided the contents among the children, to the very great delight of their mothers and grandsires; and amidst the feeling this created in our favour, we gave away a few books that we had reserved in our pockets. It was our study to accompany every deed of gift with some extraneous act of good-will, some display of our cheerfulness and moderation, that it might serve as a warrant to assure the possessor that the sacred sentences were worth his perusal.

Our attempts in the Chinese neighbourhoods of Macao were at first attended with very discouraging results. The natives here bear, in the estimation of their own countrymen, a very indifferent character, and they have, from their natural rudeness, profited more than any others by those insulting edicts which their rulers are in the habit of issuing against foreigners. Their behaviour to us was very often of the most impudent and provoking kind, so that the traveller who some years ago had recourse to his walking-stick, appeared to have used the only means that was practicable. But we had other views and considerations than the gratifying of angry passions, so we persevered till we found to our comfort that this usage had originated in mistake of our character; for as they began to learn that we had sympathies in common with themselves, and felt a deep concern in everything that was important to their welfare, the designation of "foreign devil" was heard less frequently, and applauses began to take the place of insults. This went on till our ears were saluted with "the foreigners who underderstand Chinese," the "scholars," and the "good men," and many seemed as eager to sound our praises, as they had been a short time before to take up the cry of obloquy and reproach. To issue the Scriptures and tracts, under such

hopeful circumstances, began to be an easy and delightful business. The greatest difficulty in reference to the New Testament is its bulk, two copies being as many as can be carried under the arm at one time, which greatly impedes a quiet method of circulation, and a seeking for the fittest opportunities for bestowment. Some method of printing must be resorted to hereafter, so that the Scriptures may be put into one-fourth of the compass they now occupy; for size proves on experiment to be a far greater evil than one would have anticipated. My companion could put half-a-score tracts into his pocket, and walk out with ease, unencumbered by any display, while I was toiling along with an unwieldly packet under my arm, and yet only a commodity of two New Testaments after all.

Among the workmen and their acquaintances at a tailor's shop, I witnessed some of the best examples of an interest in the Holy Scriptures that I met with during my stay. I was asked for them again and again, with a cordiality of feeling that was truly refreshing. An interest in this kind of reading had been diffused from friend to friend, till instead of single copies they began to ask for numbers, accompanying their requests with the remark, "that a great many now read the books"; *ho too tung yun tuk shu.* One of the friends came and took a bundle away to supply some kinsmen at a distance, and thus to perform, in its first elements, the work of a native distributer. The man who introduced this person to me said, "The ladies within read the books, they say they are good books, they understand them. Is not this good?" added he, with an air of triumph. "Yes," replied I; "ten times told," or good in the superlative. For while I had heard some complain that they did not know what to make of their sense among the males, it was in the highest degree gratifying to hear that females in China were reading the Scriptures with the understanding. It was a little fact, when taken by itself, but it gave me the most unfeigned pleasure, because it was unsought for and

unexpected, and seemed like a symptom of something that may in its development fill the Christian and the philanthropist with wonder and delight. The amount of successful labour that females have contributed to the advancement of Bible, missionary, and other causes in this country is truly astonishing; and, in the face of all that has been said about the degraded state of females, I will take a hint from this very little circumstance, and venture to predict that they will be the first to welcome the Gospel and to set it fairly agoing in China.

Much hindrance in the perusal of the sacred code arises from the manner in which proper names are rendered. A great deal of laborious diligence was bestowed in endeavouring to imitate their syllables by Chinese words, and often with very little success, for who, for example, would recognise *Gan te loo* as the representative of Andrew? Had not the inventor of this substitute been so thoroughly imbued with the English version instead of the original, he would have chosen *Gan le* or *An le* as a far nearer approximation to Andreas. These names occupy a great deal of room, and each syllable has a meaning; so that the rarest jumble of discordant senses often comes together, to the dismay and disgust of the reader, who finds it more difficult to make out the characters that compose a single proper name than all the rest which are employed to convey the meaning. The Chinese choose such characters for proper names as have something comely in their meaning, and if more than one is used, a regard is paid to the harmony or connexion of the several senses. Something of this kind must be attempted by future revisers, so that the pages of serene and heavenly wisdom may be cleared from those ugly prodigies which now deform them so egregiously. It would require some labour and tact to complete this part of the work with a nicety of finish and a comprehensiveness of application; but the improvement in the use and meaning of characters would requite the pains, apart from the main advantage

gained by it. I remember seeing a young man of some intelligence, looking at the first chapter of St. Matthew's Gospel: if one had thrown him into a thicket of brambles, he would have felt more pain, but he could not have been more puzzled, till I told him that the words were most of them proper names. It was cheering to find sometimes that such hindrances did not deter some from the study of the sacred volumes. The captain of a junk once told us, that he had three boys, and that each of them should copy out the New Testament, that they might become familiar with its contents. This he repeated with a glow of feeling in his eye, as his hand was held out to mark the respective heights of those who were so dear to him, which seemed to indicate that his words were only an echo of his thoughts. I am afraid we should scarcely escape the censure of being unkind and fanatical, were we to lay the same burden upon each of our children.

In another of our visits to those large unwieldy vessels called the Chinchew junks, we found an old man sitting in his cabin, very attentively reading the Gospel of Mark. The room that I have called a cabin resembled a cloister, or rather a cupboard, on one side of what we may call the poop, built for the accommodation of the captain and other important personages on board. This position put him on a level with our heads as we stood by the entrance, and obliged him to lean when he addressed my friend, who, not having then much cultivated the dialect of the old gentleman, had a difficulty in making out what he meant by some of his observations. As a remedy for this inconvenience, the old man leaned down, and spoke very loudly into the ear of the missionary, seeming to think that an increase of noise poured into the auditory passages would have a tendency to make the sense plain. I had often observed that a Spaniard, when he finds that a stranger does not readily catch his drift, doubles the rate of his volubility, and shouts a rapid peal of sounds, as if he would force an under-

standing at any rate. Our venerable friend took a different method; and though one might be inclined to smile at his mistake about acoustics, or rather the philosophy of symbolical sounds, yet we admired the clearness of his conception on a point of infinitely more importance. "This is a good book," said he; "I should like to have a whole set; pray, what is the price?" Improprieties or intricacies of style had wrought him no offence—the matter was good, and that was sufficient. And perhaps others have exhibited the same willingness to dig for the golden ore of whom nobody has heard anything.

In China it has been customary for the distributer of books to scatter his wares in a sort of broadcast, and to give wherever a hand was held out to receive it. The natural result of this was the consignment of the gifts thus bestowed to the shelf, the box, or the cupboard, where, when sought for by the missionary, they were found in a state of spruce and intact neatness, which seemed to say, "Here we are, just as you left us." To cheer himself he was obliged to take the prospective glass of hope, and look into the fair vistas of futurity, to catch a glimpse of some wiser generation, who would draw the books from their hiding-place, and extract saving light and instruction from their pages. There is something very delightful in such imaginings—such authorized peradventures—such well-digested schemes of "probability," which helps a man of Christian enterprise over many a thorny tract of discouragements. Yet any one in the habit of reflecting upon his own actions, and of revising his plans from time to time, would, I think, ask himself whether he had adopted the best method, or whether, if a good one, it was not susceptive of improvement? To speak freely, I think this unsparing mode of dealing out books is of all others the most exceptionable, and should never be resorted to where a better one can be adopted. In a transitory visit, it may not be amiss to throw as many volumes upon the wings of hope as we can; but when we

are stationary for a time, or our visits are frequent, we shall find that we are beginning at the bottom of the pyramid, which, though it be a very good practice in architecture, is not so in the distribution of books. Novelty soon wears off, interest declines, and the demand goes on in a converging series, till it terminates in nothing. It would be right, I think, to be less concerned about our arithmetic in such cases, to forget the flourishes of the platform, and work awhile, like the mole, under-ground, with here a little and there a little. God followed this plan with his ancient people, and we need not blush to copy his example. We should, then, begin with the summit of the pyramid nearest to the eye, as we do in perspective and stenographic projection. Interest would kindle here and there, a desire for religious reading would pass from one to another, the demand for books would increase and go on in ascending series, till retail customers became wholesale importers, saying, You have supplied us, and now you must supply our friends at a distance. And here we should have native distributers in embryo—instruments of the highest value in this work. This is the method I endeavoured to pursue in China; and though my sojourn was short, and sadly broken up by ill-health, I fancied I saw enough to prove the justness of my theory.

I may just add, that while I was in the service of the Bible Society, Bible auxiliaries and associations were organized at Singapore, Malacca, Penang, and Siam, with a view of giving the parent institution a permanent hold upon the shores and islands of Eastern Asia. I am aware that some of them, from circumstances both of an intrinsic and an extrinsic kind, may be regarded as only in an embryo state; but when the several missionary stations shall be reinforced by wise and liberal-minded men, they will sprout and flourish. Gentlemen of the civil and military departments, merchants, and foreign residents, will be invited to join their committees, as many of them are well qualified for such work, and only wait for a suitable invitation. I con-

fess there are seen not a few things to make us humble, when we survey the attitude and bearing of religious conformity in the East; but there is a gradual amendment in the moral tone of society,—an increasing regard for the Sabbath,—the unmeaning extravagance of luxury is often displaced by the rational pursuits of science and literature, —the number of those who applaud missionary objects is increasing,—and not a few are scattered here and there who are eminently Christian in all their works and ways.

The concurrence of friends and fellow-labourers enabled me to institute an auxiliary in China before I left her shores. It is composed of men whose hearts, lives, and talents are devoted to the good of that country, such as Bridgman, Dr. Parker, Morrison, and Williams. Of this society I am a perpetual corresponding member, so that, besides the advantages of private friendship, I have an interest in its prosperity and a voice in its measures as long as I live. After a resolution to this effect had been submitted in the usual way at the meeting when this Society was established, Dr. Parker said, "The motion has been made and seconded, but I am anxious to express my cordial desire, that our friend, Mr. Lay, who is about to leave us and return to his native country, may not only be a perpetual corresponding member of this auxiliary, but may have great satisfaction in reflecting upon this evening, and much occasion to rejoice in the results of the society now formed. And should not the utmost of the gentleman's desires be realized concerning it, yet I hope that his children may delight themselves in knowing that their father was privileged to assist in laying the foundation of such a fabric." In reply, the writer observed, "that in discharging the duties of corresponding member, he should look upon himself in the light of a solicitor to this society,—to explain its views and enforce its claims at home, and in some sort to act as interpreter between it and the parent institution. When he contemplated the length and breadth of

the country, its teeming population, the polished and literary character of its inhabitants, he felt that no auxiliary could rival this in importance. He could not sit down without adverting again to the gratitude he owed to the gentlemen present, for the great interest they had displayed on this occasion;—he regarded it as an omen and a pledge of good things to come."

CHAPTER VI.

A SUMMARY OF THE FACILITIES AND DIFFICULTIES IN THE WAY OF MISSIONARY LABOUR.

When I left China, there were at least half-a-million of natives living within the range of our daily excursions with whom a missionary might have as many interviews as he pleased. No other form of introduction was required than what the customary modes of salutation would supply: indeed, a remark made, or a question asked, in the tone with which we address a neighbour, was more than sufficient. In one of my walks I stopped to look at a festive pageant, which consisted of a large circular plane set over with many groups of figures in a curious kind of relief. While thus occupied, the company from the adjoining market-place came up and stood in mute suspense, wondering, perhaps, why I should bestow so much attention upon things which foreigners are very apt to slight. "What a multitude of Chinese are gazing at this *fan kwei*," was the soliloquy of the stranger, uttered just loud enough to be heard by the bystanders. This unexpected sentence was caught by those who were near, and by a sort of living echo conveyed to the rest; and in a moment silence was exchanged for accents of applause, and every countenance beamed with a good-natured smile. Had I praised the skill displayed in the contrivance of this idolatrous emblem, or the people for being so devoted to the worship of unknown deities, these

plausive sounds and kind regards would have appeared only as matters of course: but all they could infer amounted to this, that I did not despise a Chinaman, and could bear to have him gaze at me without being offended. It mattered little what was said, so long as the words had no unfriendly accompaniment in the tone or air of the speaker. The rulers of the country have always affected to despise us, and the people have imitated the affectation, while their common sense and natural sagacity—gifts in which they are by no means deficient—inwardly assured them that this was altogether a mistake, and that the balance was in our favour. Measuring us by themselves, they felt that we might easily pay them back their disdain with usury; and hence the scoffs, sneers, and abuse, our usual entertainment at first, seemed to be in the way of self-defence,—a kind of ruse to ward off what they had good reason to expect from us. My authority for this view of the subject was derived from experiments which never failed to produce the same results. The preliminaries of our work consisted merely in going about and seeking for opportunities to convince the natives that we bore them no ill-will, but, on the contrary, were ready to enter upon all the reciprocities of sympathy and good-fellowship. When we first began to thread the narrow streets in the suburbs of Canton, every nook and corner rang with the offensive sounds of *fan kwei*, or foreign devil; but after a while these began to die away, and in many places they were seldom heard; while every visit to the distant villages seemed to make a change in the moral atmosphere of the inhabitants: the fashion of their countenance was altered for the better, at least so far as we were concerned. These observations apply to the neighbourhood of Canton and Macao, for the natives from the other parts of the empire, who visit the provincial city for gain or curiosity, are unlessoned in the customary terms and feelings of contempt, and exhibit a willingness at once to esteem the notice and acquaintance

of a foreigner. On my return to this country, I lost no time in conveying my impression to our Bible, missionary, and tract societies, and entreated that, as they had done many great and noble things for other parts of the world, they would extend their care in some decided form to China itself. It has pleased God since then to change the aspect of things, and to allow the wickedness of man full licence to expand itself for a time. I am ashamed that any who bear the name of Christian should be the abettors of evil men and evil things, especially in a heathen country; but I am not sorry that the madness of the Tartar government is hurrying towards a consummation. I regard it as the prelude of a mighty change. At sea, the wind for several days veers by turns from foul to fair—now it breaks in the violence of a squall, anon it is lulled into a calm; at some times the sky is black and lowering, at others it smiles with an illusive sunshine, as if presaging fine weather. But these are merely the forerunners of the gale, which at length comes on in all its fury. With this we buffet awhile, and then with its sequel, a tossing sea, without a breeze to stay the vessel. At last the wind springs up from the desired quarter,—the ship proceeds gaily on her course,—and we say, with grateful astonishment, "what a change has taken place!" Thus will it fare with China. Perplexities have brewed a storm; when it has overblown we shall have our fair wind, and may then make all sail. But without dealing in enigmas, which is not a useful practice, by this fair wind I mean toleration, or a free, hearty, and unbounded leave to pursue our plans for the moral and spiritual welfare of mankind in whatever way we please, consistent with the precepts of the Gospel and the good order of society. This is what we enjoy in our own happy land, this is what the missionaries enjoy in the islands of the South Seas, and this is what we must have in China. The effect of a temporary toleration is finely described in the Acts of the Apostles, ix. 31. The conversion of so great a champion

as Saul, paralysed for a time the spirit of persecution, and "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were *edified;* and walking in the fear of the Lord, and in the comfort of the Holy Ghost, *were multiplied.*" The great opponents of Christianity are generally "the powers that be"; for this opposition, many of them God has turned out of their office, and the rest will share the same fate unless they repent.

In the few remarks I have to make as to the advantages and disadvantages a missionary would meet with in China, I will antedate the time when all political embargoes and restrictions shall have been repealed.

1. The hearts of all men are wrought upon by kind offices, —"Thou shalt heap coals of fire upon his head,"—but the Chinese seem to be peculiarly susceptive in this, either from nature or education, or perhaps from both. To present a little child with a *tseen,* or cash, about the twentieth part of a penny, to allow a native to look into my collecting case, or to examine the texture of my coat, were favours which never missed a large recognition, not only from the parties indulged, but also from all the bystanders. Popularity is of very easy purchase in China;—a courteous smile, a look of complacency, and so forth, will seldom fail to insure a large stock of it. If a stranger enter one of their public assemblies, take a seat, and appear happy in his situation, every eye is directed towards him. "Here is a man from afar," they seem to say, "who is pleased with us, and therefore we will overwhelm him with our admiration." Of this I have seen many examples, and trust that I shall live long enough to see many more when the way is clear. A few of the outward garnitures of kindness and good-will would be not only a passport, but enable a man to travel up and down China in a blaze of reputation. A missionary, therefore, if he understood his business, would hardly fail of earning that applause which would put him upon a sort of vantage-ground, and give his reproofs and counsels a two-

fold weight and emphasis. Among educated persons, this native kindliness of disposition, being ripened into what looks like a principle, prepares them for sympathizing with the foreigner, and, as a consequence, for holding a companionship with him. As I lay upon my couch one day, suffering from pain and debility, I said to a Chinese who was looking at me with an air of concern, "When I think of my wife and children, and then of my health, I am unhappy." "Fear not," said he; "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and lived and died so, I am sorry to add.—In my judgment, it is a matter of the first importance, that we should admit natives whose salvation we are seeking to terms of friendship with us. If, in visiting a spot where missionaries have been labouring for a competent length of time, we see some of the natives sharing a meal at the same table as equals, we might expect to witness many tokens of success in the neighbourhood without fear of disappointment. If, on the contrary, the natives were only seen in the capacity of pupils, servants, workmen, &c., we should not find much to gratify our Christian philosophy.

2. Among the Chinese there is a great readiness to admire everything of a literary kind, and to honour those who are in possession of such attainments, whether they happen to be natives or foreigners. A knowledge of the written character, with an insight into the antiquarian lore of the country, will always bespeak their good opinion: and as foreigners, from a better training, will be able not only to import foreign discoveries, but to explain many things in native books which are now but imperfectly understood, they will easily gain an ascendancy and an opinion which must be of great use in commending Christianity to their notice. A native who had seen much of us thought us too well-informed to be mistaken in a point of faith, and

therefore concluded that there must have been such a person as Jesus Christ. And to shew the sincerity of his belief, he put the fact of Christ's having laid down his life to save his people in four pretty lines of poetry. A Chinese not only admires whatever bears the stamp of learning, but is inclined, by the force of association, to regard virtuous conduct with a kind of veneration. This respect for whatever is benign and generous in human conduct is prompt and ever ready to shew itself. He makes haste, as if to do a piece of justice to his own understanding, to let you see how well he can appreciate what is excellent. While I was standing by the table of one of the native soothsayers, who are always learned men, the crowd made some queries as to what I knew, when he, to shew his good opinion, invited me to a seat beside him, and wrote the praises of "a good man" in my memorandum-book, by way of testimonial. A bookseller told me I was a good man, because I did not attempt to depreciate the value of his books to favour my bargain, but acknowledged that they were beautifully printed. If there be any country where, by his conversation, a missionary may hold forth and commend the Word of Life to the understandings of men more successfully than in any other, that country is China.

3. Priests are common, as all the larger temples are provided with one or more of these functionaries; but they seem to be held in little estimation by the multitude. If the common people are in perplexity, they visit the temple, and induce the priests to ask the will of the gods concerning them by a stipulated payment. If they want to have their poor relatives soothed in Hades, or sung and prayed out of purgatory, they send for a company of priests, and, at the conclusion, reward them for their services. As these priests spend their time in an idle fatuity, something between a day-dream and reality, they are very ignorant, and for that reason would be disqualified for exercising any influence prejudicial to the interests of Christianity: and as the

most stupid among the Chinese has a lively perception of his own interest, they would be apt to declare in favour of the new religion if they foresaw it was likely to take hold of the people, and to tell the inquirers that the gods had given way, and were prepared to bow to the great God of the West. When Dr. Parker opened our hospital at Macao, some of the natives hesitated till they had been to the temple, where they were told that the gods would pass their word for the Doctor's skill, and that all who entered the hospital sick should leave it in a state of health. At the first dawn of the Gospel, every oracle was hushed; and so now, if it were to unfold its fair and authentic lineaments, in China, the whole host of imaginary deities would be discomfited in one general overthrow. Their temples would form admirable abodes for the teachers of religion, as they are often spacious, pleasingly situated, and have a variety of buildings which would serve for school-room, chapel, dwelling-house, printing-office, &c. Nothing would be required in the way of preparation or fitting up but the removal of those unwieldy monsters in human shape which now cumber the shrines and altars. I was once asked by the crowd in one of these temples, whether we had images in our country,—I said, "No; our God is in heaven; we worship him with our hearts: is not that right?" "Yes," was the reply. Little is to be inferred from a verdict like this; but, perchance, the populace would regard these changes with very little concern, especially if they perceived that they were likely to be profited in their temporal interests by them: for whenever missionaries are successful, the improvement of the poorer classes in their worldly condition is soon apparent.

4. In China, castes are unknown, promotion is open to all. In their dramatic spectacles, the natives are fond of exhibiting the history of some poor youth, who, by his merits, has ascended from the lowest depths of poverty and contempt to a station of honour and affluence. This abo-

mination, which thwarts the path of the missionary at every turn in India, has no existence in China.

In attempting to give a brief summary of what I conceive to be the chief difficulties in the way of missionary success, I need scarcely say that I am aware that the human heart is impregnable to everything short of the grace of God; but in the operations of this divine principle there is a great deal of philosophy, which it might be useful for us to study in dealing with others. In the spread of the Gospel, the concatenation of causes and effects may be traced wherever we turn an eye of investigation: God has joined them after his own pleasure, and we cannot put them asunder. I will shew the difficulties under the three following categories:—1. The Chinese are lovers of pleasure, from the greatest to the least. They study ease and comfort in a way that leaves them, as a nation, without a rival in the art of ministering to sensual gratification. The man who knows that to-morrow he shall smart under the lash of reproof, and cry like a penitent child for pardon, cannot resist the soft syrens of Voluptuousness to-day, but pawns his character, interest, and future peace, for a little present enjoyment; and then, to palliate or excuse his delinquency, he will tell a hundred falsehoods, so palpable that you resolve never to believe him again. 2. At a very early age, the love of money is implanted in his nature: indeed, one of the first lessons a mother teaches a child is to hold out its hand for a bit of coin. Nothing is proof against a valuable consideration in China, if it be offered in due form, and at the right season. Many an officer has gained credit for being an honest man, because, forsooth, the bribe came too late, or he could make more by refusing it. I do not pass a general censure upon the love of money by these remarks,—I am as far from doing that as I am from commending asceticism. The moral character of a nation is generally some function, as mathematicians say of the love of money: where this does not exist, I have scarcely seen anything else that was worthy of

praise. 3. But the greatest impediment will be found, if I mistake not, in a peculiar imbecility of mind,—the genuine result of absolute obedience to the will of one man. To be a Christian, indeed, requires resolution; for a man must take upon himself the hazard of deciding against the unanimous vote of the many. This is a practice to which a Chinese has never been accustomed. The authority of his ancestors and the concurrent voices of his neighbours are law with him, absolute and incontrovertible. The missionary will at first have a hard task to persuade him to act upon the decision of his own mind. He will say, perhaps, "Your arguments, enforced by your wise and philanthropic life, I cannot gainsay; for my country's gods, which we sometimes honour and sometimes despise, with all their childish rites, I will not plead a single apology; but what can a solitary individual do against the united sense of his kinsmen and friends? I believe that yours is the true religion, but I dare not embrace it." Most things have two handles or two sides; and thus a want of mental daring and independence of thought, the source of so much hindrance at first, will in the sequel turn out to be a powerful means of success. Let there be a few shocks, with here and there the heavings, of an earthquake in public opinion, and the pulsations will spread far and wide, till the whole nation begins to tremble. Idolatry, which rests upon the entire or partial stagnation of the human intellect, will begin to totter, and Christianity be seen advancing to take its place, as if by some mighty, but unseen movement. The Chinese will believe by tribes, by families, and by provinces; and the victory, so far as a formal evidence goes, will be now on a sudden. "Eleven Chinese were lately baptized at Malacca," said an intelligent friend; "and this has created so great a sensation among the rest, that they are flocking to the chapel in great numbers." A sheep, from its natural imbecility, is loth to venture upon a new course, but as soon as the example is set, the whole flock will follow without hesitation.

When we look at India and Afghanistan, with their one hundred and ten millions, and then at China, with its three hundred and sixty-five millions, we say, who is sufficient for these things? But let our missionaries advance boldly to the assault; and though it may be difficult to dislodge the stones at first, as it was when men began to use the battering-ram, the work of demolition will go on with increasing rapidity, till, in some measure, it will take thought for itself. In the West, we become Christians one by one; in the East, "a nation will be born in a day." This has been the case in Polynesia, and will, I doubt not, be the case also in India and China.

CHAPTER VII.

THE RELATIONS OF SON, NEIGHBOUR, AND SUBJECT, IN CHINA.

The bond that ties a child to its parents is not merely the obligation which it owes for its food, clothing, and so forth, but the respect which it has been taught to feel for them ever since it was capable of instruction. To insure this respect, Chinese moralists are never more emphatic than while insisting upon that absolute control which a father ought to exercise over his children, and, correlatively, that active obedience which a son or a daughter is bound to render to the will of his or her parents, though they judiciously allow them the privilege of remonstrating when commands are unjust. Every father is, according to ancient doctrine, a magistrate in his own house; and it is argued, that if he cannot govern his own peculiar household, he is not fit to govern the people of a province or a neighbourhood. I need not remind the scriptural reader, that inspiration has somewhere set a seal of approbation upon this mode of reasoning. Story-tellers of a moral vein are fond of representing a dutiful son as plagued and puzzled in his daily tendance upon a couple of cross-grained and peevish old people, whom he cannot please, though he is ready to lay down his life at their feet. A Chinaman's logic is nearly this;—parents have borne with extreme kindness and patience all the waywardness of babyhood and of several subsequent years: it is but fair that children, in return, should bear with the ill

humours and foibles of their old age. There is weight in the argument; but it is not a wholesome thing for any human being to feel that he can tyrannize over a son or a slave without the risk of retaliation. The most subdued and amiable among old people are oftentimes those who have brought up high-spirited, if not intractable, sons and daughters. I have reason to believe, however, that the sway exercised by Chinese parents is seldom burdensome, and that their will and pleasure are enforced, for the more part, with great mildness. As an example of this, I shall be forgiven, perhaps, if I tell the following little story. I was one day in company with an excellent missionary, taking an excursion upon the island of Honan, in the river near Canton, when our path brought us to a delightful villa; we entered the gates and proceeded up the principal pathway, admiring the shrubs and flowers, till we reached the mansion, where, in one apartment, we saw a number of young men, seated at different desks, quietly pursuing their studies. My friend made some remarks to one of them, but received no reply, as it seemed to be a point of decorum for a student to consider that there is nothing so engaging as his lesson, nor anything so important as the injunction of his teacher. I wish this statute was recognised in some of our Sunday schools. In a few seconds the master appeared, and with a most accomplished grace and politeness invited us to follow him into the hall, or great room, for receiving friends as well as strangers. He ordered tea for us,—shewed us a foreign sword,—and asked my opinion as to the genuineness of a bezoar stone, which he had been taught to consider of great value. A little boy waited upon him in the office of page, who, among other duties, was sent to let the ladies of the household know that they might come and see some foreigners who had just called. The ladies soon made their appearance, and endeavoured to improve their opportunity by putting on the most fascinating smiles they were mistress of, while he deemed it necessary to apologize for this de-

parture from the ordinary rules of etiquette, as females are never invited to sit down with, or even to appear in the presence of a stranger. When he thought they had gazed long enough, he sent his page to signify the same to them, and they instantly retired. In this short and casual way, we saw how complete his authority was over his household, and yet with what gentleness it was evidently carried forward in its administration. All was ease and noiseless tranquillity. The habitual reverence thus inspired in the mind of a child follows him through life, and forms an indissoluble link, a social bond of the strongest kind. The duty incumbent on a son to provide for the necessities of his indigent parents is seldom slighted, save by those who have no regard for themselves, and is usually discharged with many other becoming acts of esteem. I have sometimes admired the conduct of a son, when he has brought an aged parent to the hospital; the tenderness with which he conducted him to the patient's chair, and the feeling with which he detailed his sufferings, shewed how deeply-rooted filial piety is in the heart of a Chinese. At Macao, a Chinese shoemaker who had done some work for me at Singapore called to ask for some further encouragement. "Why," said I to him, "did you leave Singapore, where you had a good business?" "My old mother," he replied, "is getting very old, and she will have me live near her." In obedience to the commands of a parent, he had given up the certain pursuit of a livelihood abroad, and returned to take a very precarious chance at home. The reader will not be sorry to hear, that this man used to come from time to time for a stock of New Testaments, to distribute among such of his countrymen as were likely to make a proper use of them.

The chain that connects father and son, parent and child, seems in some measure to extend itself far enough to take in a multitude of relations; and hence the duties of mutual love and mutual help are fully recognised, as obtaining among all those that be within the reach of blood or affinity;

while the hilarities of family feasts, or the sorrows of family mourning, are entered into with a keenness of relish, or an acuteness of feeling, which leaves the Chinese almost without a parallel in modern times. Men of study and retirement are to be found in China; but the greater number seem to have their hearts set upon social delights and the celebration of public festivity. And what strikes the spectator more than any other feature at such meetings is, the *respect* which every person is so anxious to pay to all around him. The more closely we survey the behaviour of individuals assembled, the more we feel convinced that what we see is not form only, but feeling also. The rites of ceremony are rigidly enjoined in theory, and as closely followed in practice, —a consideration which has sometimes led strangers to think that everything on such occasions must be very stiff and formal; but this is not the case, for, apart from the easy grace with which these rites are performed, the scene is variegated by an application of the rule, "In honour preferring one another." The host, or his friend, is determined to do a guest a certain piece of honour, which he in his turn is equally determined not to accept. This pertinacity is often carried so far, that the dispute begins to look like a quarrel. In Dr. Morrison's Dictionary, p. 327, *char.* 4638, reciprocal reprehension, altercation, wrangling, &c., a yielding, polite, humble address, are meanings assigned to the same character: opposites that are easily reconciled by observing how Chinese *strive* to see who shall be first in *yielding* to another. In walking abroad, the stranger may wonder at what two gentlemen can so suddenly have found to dispute about; but he soon perceives that each of them is severally refusing to advance a step till the other has set the example, and consented to go a-head. As three or four of us were one day taking some refreshment at the house of a Chinese merchant, a friend came up to the door, but on seeing strangers modestly retired; whereupon two or three of the company ran after him, haled him back, set him

down at the table, placed wine and some delicacy before him, and fairly compelled him to eat and to drink:—so well is it understood, that the principles of true politeness will sometimes authorize a violation of all its outward forms,—that it is our duty to make our friends happy whether they will or not, and to release them from the temptation of saying No, when they are fain to say Yes. But on all occasions we see how the feeling of veneration is employed to heighten and improve all the manifestations of what we may call the *social feeling*. This I consider as the characteristic phenomenon in the *conjunctiones*, or the established order in the mutual interchange of friendships, civilities, kind offices, and so forth, among the Chinese.

This habit of veneration, which gives a force to filial duty towards parents and social duty towards friends and equals, prepares a Chinaman in a peculiar sense for the relation of a subject. A supreme reverence for persons in authority is a noble guarantee for obedience, and a great sweetener of the most painful parts of it. No man can deny the Chinese the honourable character of being good subjects, though, from the venality of their magistrates in general, they must often be exposed to many kinds of usage that strongly tempt them to throw off allegiance. I think it is not a tameness of disposition,—a vile mass of craven qualities,—that persuades a man to take kicks without feeling the gall of indignation, but an habitual sentiment of respect and a share of sterling good sense, that lead him to see and choose what is best for his own interest. I acknowledge that the subject is often afraid, and no marvel, for who, unless he were animated with the spirit of martyrdom, would not fear the hell of a Chinese prison, or the revolting tortures of a trial? I used, when in China, to feel this so much, that I have sometimes said to myself, as a prisoner was haled along by a chain round his neck, "You see the devil has got him, and is leading him away to the sad purgatory of torment and incarceration."

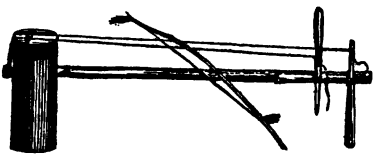
Every man has, or imagines he might have, a place within the purlieus of imperial goodness. Each step in promotion brings an officer nearer to this fountain of honour and benignity; and as advancement professedly depends upon merit alone, the way seems open to every man. A feeling of interest is thus combined with the sentiment of veneration, and links the subject to his prince in a way of which we have but little conception in this country, though loyalty is by no means wanting in the English character. Instances are not wanting in which the magistrate is every way exemplary in his public conduct: when this happens, a grateful people seem at a loss to know how they can revere him enough. It has often been a subject of admiration, that so many millions should be governed with so much apparent ease, where there appear to be so many motives to stir up rebellion. I attempt to account for it by saying that a Chinese has a strong feeling of veneration as a physical endowment, which is subsequently improved by all the varied appliances of moral culture, and which leads him to regard all constituted authority with awe and respect; so that obedience forms one of his most permanent habits. This disposition to obey is not fortified a little by a lively perception of what makes for his own interest. He loves honour, wealth, and friends; and he knows full well that these things are only to be enjoyed while the law is respected and the magistrate obeyed. Pay the magistrates, so as to release them from the leaven of corruption, abolish an inquisition by torture, and let a prisoner's guilt or innocence rest upon a verdict of twelve of his peers, and China would in some respects become an earthly paradise. When I reflect on the happiness of this people, I am reminded of the saying, "The Lord loveth the stranger in giving him food and raiment," and cannot help thinking that if we were to set out upon any serious plan for the salvation of this people, "God would help us," not only in virtue of his promise, but from some especial favour he bears to them. He has taught them

to honour their father and their mother, and has made good his promise, for they have remained ever since the dispersion of mankind in the land which he gave to them: he has also taught them to obey magistrates, and to be subject to one another; may we not hope, then, that he will erelong, through our instrumentality, go a step further, and teach them to honour himself and to love his son, our Saviour Jesus Christ? May we erelong be stirred up to try the experiment in a way commensurate with the great work before us!

CHAPTER VIII.

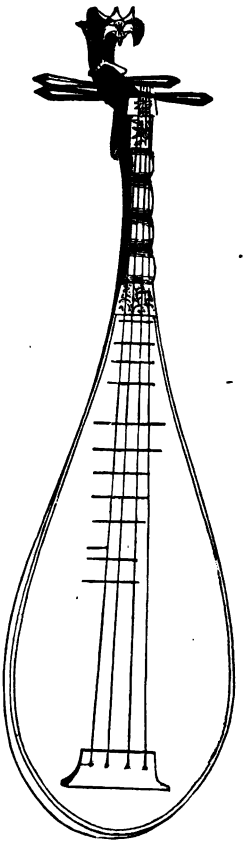
MUSIC OF THE CHINESE.

Beneath the shade of the Indian fig-tree, or in some retired corner, at day-fall, are heard the "scrannel" sounds of the



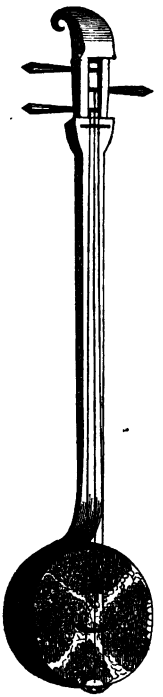
two-stringed fiddle, *urh heen*, or Chinese rebeck. A man whose ear has been spoiled by listening to the silver tones of Paganini, or the playful execution of Herr Molique, spontaneously turns from such strains with disgust. But there is something undutiful in the air of this conduct, for the screeching instrument was in all probability the parent of our violin, and as old perhaps as Jubal himself. It presents all the parts of its finished successor in detail, as a careful comparison will prove. This shews that in principle they are identical. The strings are tuned at the interval of a fifth from each other, as in the violin, which struck me at first as very remarkable, since this mode of tuning is not followed in any of their other stringed instruments. The sound-board is covered with the skin of the tan snake, a small kind of boa, to sweeten the sound, I suppose,—unless we should assume that there was some fanciful connexion between serpents and musical sounds. The hairs of the bow pass between the strings, as represented in the cut, which, as these strings are very near to each other, consti-

tutes the chief difficulty in playing. It requires long practice to enable the learner to press the bow fairly upon one without touching the other, and thus mingling the tone desired with some extraneous noise of the most grating description. Out of this wretched thing performers contrive sometimes to draw sounds of great brilliancy, so that I have heartily wished them a better tool for their pains. Such is the result of much practice.



The Chinese have three sorts of guitar in common use, the *pepa*, *san heen*, and the *yue kin*. The *pepa*, or balloon-shaped guitar, is a very pretty instrument, and seems well fitted for ladies, in whose hands the artist now and then places it, though I never had the pleasure of overhearing their performance. It is often used at festal rites of a religious character, and accompanied by the three-stringed guitar; so that we see something like music in parts, though of a very humble kind. It is about three feet long, and made of the *wootung* wood. The table or upper surface is plane, let into the back, and left without any varnish. The scroll is set off with a little fantastic carving,—the neck adorned with ivory scallops. The table is furnished with twelve frets, on little slips of bamboo glued upon it. The four strings are of silk, as were those of the ancient lute among us and our continental neighbours. They are tuned at the intervals of

a fourth, a major tone and a fourth, so that the outer strings are octaves to each other. Thus the *pepa* corresponds to the harp of Pythagoras in outline; for in his arrangement there were a diatesseron or a fourth, a major tone, and another diatesseron or fourth. In his instrument two strings were interposed between the compass of each tetrachord or fourth, which is unnecessary in the *pepa*, as the intermediate notes can be produced by means of the frets and fingers. The intervals upon the *pepa* agree very nearly with our own, but the player generally avoids the half-note. I asked my instructor why he did this, but the question confounded him greatly; so that his friend who had introduced him to my acquaintance addressed him in an angry tone, "You do not know!" To make him understand my question, I shewed him that in passing a whole tone on the violin I could thrust the nut of my bow between my fingers, but in the case of the half-note the fingers were close together. He then followed me upon the *san heen* as I ran up the scale, and discovered that his own fingers corresponded to mine; and thus he learnt to appreciate the difference between the whole and the half in the musical scale. He and his friend were humbled at this, and could not forbear muttering, in subdued tones, their mutual conviction of the foreigner's intellectual reach. "These *fan kwei* understand things!" is indeed a mortifying conclusion, but it cannot be helped.

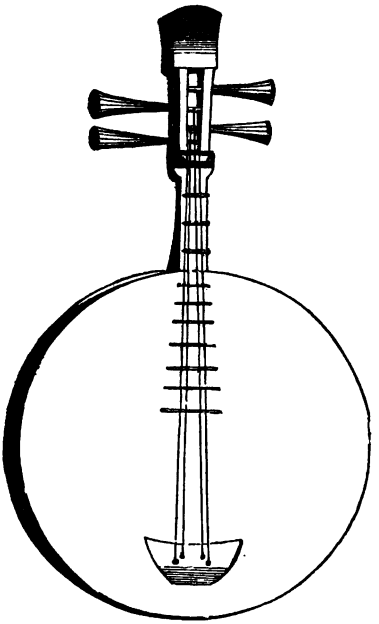


The *san heen*, or three-stringed guitar. This instrument is made of the swan, a wood brought to China, says my informant, from Siam and Tonquin: it is hard and heavy, and resembles the wood

of our cherry and pear tree. The three-stringed guitar consists of a very long neck and head, with a drum-shaped cylindrical body, which is covered with the skin of the tan snake, the natural vestment of which is divided into compartments by cloudy lines of brown and yellow. Its skin, we see, helps to make melody after its decease, and its liver is much prized by the dealers in medicine; but the flesh is not always eaten, if I may rely upon statements made by natives, whose accuracy, however, is not always beyond question.

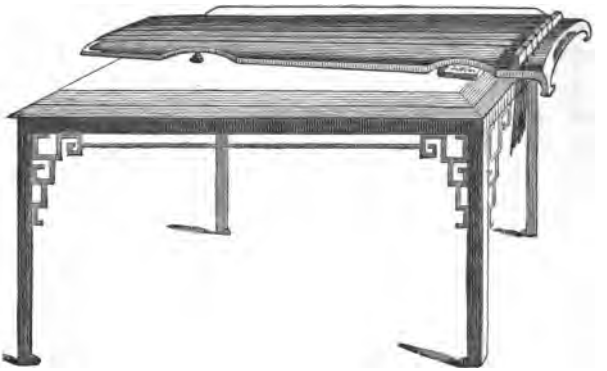
The strings are tuned as fourths to each other, so that we have an outline of the *mercurian*, or seven-stringed lyre, before Pythagoras set his improving hand to it; for that, as stated by Nichomachus, embraced a compass only of two fourths. It is very remarkable that we should thus find the counterparts of the Grecian instruments in China, to clear up any doubts that we might have entertained on the subject, and, in a word, to tell their own story. The sounds of this *san heen* are low and dull, which adapt it for the purpose of subduing the shrill sounds of the *pepa* by something like a base. Performers do not appear to have anything like a score,—one plays from memory or in learning from notes, while the other accompanies him according to the best ideas of harmony he is master of. The notation of the Chinese is simple, consisting of nine symbols, which are augmented by the addition of *man* or *jin* on the left-hand side, to indicate that the sounds are either above or below the usual compass. There is no time-table, though they mark the time by the foot as we do. The notes, whether they be slow or rapid, have no diacritic mark to distinguish them, so that no man can play a Chinese air from the notes unless he has heard it previously from a native. In such an imperfect state is their written music. The Greeks also had no means of discriminating a long note from a short one, except by the long or short syllable to which they were sung. We must not, therefore, press too

hard upon the deficiency of the Chinese, but rather wonder that such a neat and exact people as the Greeks should not have invented some concise and elegant method for conveying sounds to the eye.



Yue kin. The full-moon guitar.—This is made of the *swan-che* wood, and has a body that is perfectly circular. Its neck is short. The whole contour is neat, and gives one the idea of ease and portability. The table is not coated with varnish, lest it should hurt the sound. Our violins never acquire their purest tones till they have lost the best part of their varnish: would it not be as well to take a leaf out of a Chinaman's book, and bestow all the ornament upon the neck and back, but leave the sounding-board untouched? The *yue kin*, or, in Canton pronunciation, *yuet kum*, has four strings, which stand in pairs that are unisons with each other. The interval of a fifth is interposed between the two groups. As the strings are short, the sound is smart and keen, and must be drawn out by forcibly striking the string with the nail, or with a plectrum of wood or metal. I once saw a musician at one of the strolling theatres who displayed a great deal of execution upon the *yuet kum*, with a very pleasing effect. On another occasion it was used as an accompaniment to the rebeck, or fiddle, and

as the musician understood his business, the result had something peculiarly merry and exhilarating about it.



The *kin*, or scholar's lute. This was the instrument played upon by Confucius and the sages of antiquity, and is for this reason, as well as for its peculiar beauty, held sacred by men of letters. It is made of the *wootung* wood, or *Dryandria condifolia*, and is convex above and plane below. There are two apertures below, which open into as many hollows. The one in my possession is nearly four feet in length, and lacquered. It has seven strings, which pass over the smaller end, and are fastened to two pegs below. A bridge, within a short distance of the wider extremity, affords them the necessary elevation and a passage to the under surface, below which they are tightened or relaxed by a row of pegs, which are in some cases of precious stone. For further ornament, seven very elegant tassels are attached to them, and hang down over the end of the table on which the instrument rests. The strings are of silk. The length of the sounding-board is divided by thirteen studs of mother-of-pearl. These studs are so placed that the length of the strings is divided into two equal parts, three equal parts, &c., up to eight, with the omission of the

seventh. Now, if a musical string of several feet in length be allowed to vibrate freely, it will of its own accord part itself into these aliquot divisions, and the ear will perceive the octave, twelfth, double octave, seventeenth, and so on. It is not a little remarkable, that the inventor should have fallen upon a plan so artificial in appearance, and yet, in fact, so conformable to the laws of nature. In the absence of the monochord, the *kin* would be a very good assistant to one about to give a lecture on the mathematical part of music.

The seven strings of the *kin* inclose the compass of a *ninth*, or two fifths. The middle string is treated like our A upon the violin,—that is, as a middle string; and each of the outer ones is tuned a fifth from it. This interval is treated like our octave in this instrument, for just as the clavier of a pianoforte is made up of octaves, so is the compass of the Chinese lute made up of fifths. Each of the outer strings is tuned a fourth from the alternate string within the system, so that we have a major tone, an interval tone less than a minor third, and a major tone, in the fifth. In numbers they stand thus:—

$$\frac{8}{9} \quad \frac{27}{32} \quad \frac{8}{9}$$

Whereas, our modern fifth will stand thus:—

$$\frac{8}{9} \quad \frac{9}{10} \quad \frac{15}{16} \quad \frac{8}{9}$$

The Chinese leave the middle interval entire, while we divide it into two unequal parts: they skip the half-tone. It will therefore readily appear, from a consideration of the respective rules, that the character of the music, or, if you please, the mood, must be very different from our own, and that none of our instruments are capable of doing justice to any air that is played upon the *kin*. In my travels, I sometimes wrote down the airs that I heard among the natives; but though I took much pains to learn them accurately, I always found they had lost something of their peculiarity when played upon the violin. The reason of this defect seems to

have been this,—the intervals of the Indian music did not agree in magnitude with those of Europe. There is, however, a connexion between the Chinese and the old Scotch music; so that when any of the highly-admired airs of Scotland happen to fall within the compass of the *kin*, they seem at home when played upon that instrument.

The patient assiduity of the Chinese and their observation of nature have combined and interjoined their efforts, so that each position of the hand has not only an appropriate name, but also its type in the visible world around us. One position is compared to a butterfly just flitting over a flower; another to a bird catching a cicada upon the wing; a third to a flower floating upon the water, and so on to the number of thirty-three. There is a real value in these rules, for they not only impart a beauty to manipulation, but they entirely remove that monotony which the ear perceives in the sounds of the guitar or the harp, from the fact, that the strings are generally plucked or struck in the same uniform manner.

One of the greatest peculiarities in their performance is the sliding of the left-hand fingers, and the trilling and other evolutions they are made to execute. In this consists the main characteristic of what we may call the Chinese style. At first, it is not relished, but habit soon reconciles the ear to the effect, and the very difficulty in the execution gives it an additional charm. My teacher was a tea-merchant from Fukkeen province, who had, as Chinese have generally, long taper fingers, which he could display in very great perfection. He had little idea as to the best method of communicating instruction, so that my first attempts to get at his meaning were sadly baffled. A Chinaman shews you the outskirts of a thing, but seldom introduces you at once to the mystery you are in quest of. This method of tuition, if not the most economical way of employing time, is an admirable exercise for patience. After I had made some progress, he brought four of his friends to witness the phenomenon:

I was requested to play; and after receiving all the praises that courtesy could afford me, I gave place to one of the strangers, who tried his hand, and after earning a meed of commendation, gave way to another, who was succeeded by my teacher. He, of course, felt called upon to do his best; and, after playing a series of musical airs, he shewed his tact at musical legerdemain by exhibiting a variety of beautiful flourishes. There is an instinct within which prompts us to display whenever we have anything worth shewing;—an instinct that is as fully developed in a Chinaman as in any of ourselves.

There are several other instruments of the *lute* kind, which have varying numbers of strings. One described in the *Leke* has twenty-five strings, and seems to be identical with that in common use. The strings are of copper or brass wire, and are each of them provided with a moveable bridge or *horse*, as it is called: by means of this moveable bridge, the scale can be adapted to any other instrument at the performer's pleasure. The mere matter of tuning is a tiresome and complicated business in China; but it makes amends for the labour by the variety of effect it is capable of producing. The *tsang* is a kind of lute with sixteen strings of wire, which are tuned by the help of the octave; but that interval includes only six, instead of eight, notes. The half-notes are thus disposed of without inconvenience.

The *yang kin* is a kind of dulcimer furnished with brass strings, which are struck with two small hammers. It is the rudiment of the pianoforte: when touched by a skilful hand, it yields a very gay and lively combination of harmonious and melodious sounds.

The notation for the *kin* is *very complex*, and seems to have been intended to keep the vulgar herd from meddling with it. Each note is a cluster of characters; one denotes the string,—another the stud,—a third informs you in what manner the fingers of the right hand are to be used,—a fourth does the same in reference to the left,—a fifth tells

the performer in what way he must slide the hand before or after the appropriate sound has been given,—and a sixth says, perhaps, that two notes are to be struck at the same time. It is truly surprising, that after so much taste and ingenuity had been shewn in the management of the *kin*, no steps should have been taken to simplify the notation. Every air which a Chinese plays costs him the labour of several months; and so tiresome is the study, that I have heard some extemporize very prettily who could not play a single air. The notation of the Greeks was taken from their alphabet, by mutilation, inversion, &c., or, just as the Chinese is, from their written characters. Both of them were remarkable for nothing but their troublesome and ungainly nature. This observation applies only to the notes which belong to the *kin*, as the notes for other instruments are very simple.

The performance is very graceful; and though the melody be simple, every scope is given to variety by the mode of touching the strings. Dr. Young, who subjected a vibrating string to a microscope, for the purpose of getting some practical hint as to the nature of the harmonic curve, observed that it was a sort of spiral movement; and that its form, and of course the quality of the sound, depended upon the manner in which the force was applied to it. The Chinese had long since practical perception of this fact, inasmuch as they directed that the right hand should be thrown into almost as many positions as it is capable of executing.

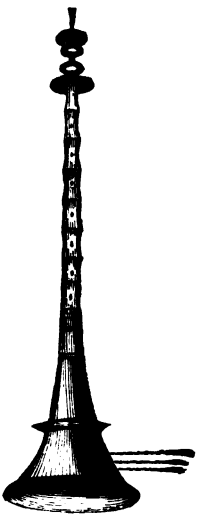
Chinese flute, or *hwang teih*. This is made of bamboo, and is nearly twice the length of our fife, and far more sightly in appearance, though, in the absence of a key, it scarcely deserves to be ranked with the German flute. The embouchure is a good distance from the end—a circumstance which contributes to improve its figure when in the hands of

the performer. There is a second hole, or embouchure, about two inches below the other, which is covered with a bit of transparent web or film, taken from the inside, it is said, of a certain reed. The two holes are intended to give the player an opportunity of varying the pitch at pleasure. It is bound at intervals with silk, to keep the wood from cracking and to sweeten the sound. There are ten small holes or ventiges, but only six are effective. These six are at equal distances from each other. It seems natural for the maker of a fife or flute to pierce the holes at equal distances from each other, whether he made three or half-a-dozen. The old flutes among the Chinese had only three; and the one used at the rustic plays of the old Romans had probably not more, as Horace seems to intimate, who describes it as with *pauco foramine*—a few holes. The equidistant nature of the six apertures is worthy of remark, as it appears to be the origin of the diatonic scale, or the one in use among us. For if we take a fife or flute pierced in this way, and fill it by breathing softly into it when all the fingers are down, and then lift them up one after another, we get seven notes in a succession that is agreeable to the ear, and find that the octave follows by putting *down the fingers* and blowing with some force.

The system of five sounds among the Chinese arose from the practice of tuning strings reciprocally as fourths and fifths to each other; by which it would appear that melody was derived from harmony. For our modern scale we are indebted to the practice of dividing a vocal tube into equal parts, and not to any instinctive perception in the ear. If our scale were natural, we should find it whenever we met with an air, which is not the case; for in many of the older melodies of the Scotch it is not found; in the madrigals of Monteverde it is sometimes disregarded; in the canons of St. Ambrose, which were composed upon the principles of the Greek moods, its appearance is only partial; in the airs I heard at the Society Islands, it was absent; and we have

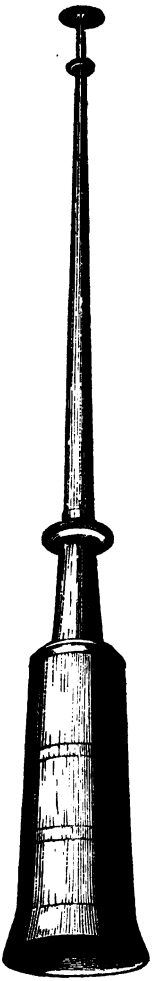
seen that by the more ancient music of the Chinese it was not recognised. We are obliged, therefore, to look out for another reason for the fact, which will be found, I think, in the explanation just given. The ear was not the tutor in the business, having naturally no qualification for the office; it is, on the contrary, at first a very dull scholar, as the teacher of music can testify, who finds it as necessary to tune the ear, as he does his instrument, before it is fit for duty. A reed pierced with six equidistant holes taught the lesson, and imbued the ear with such a fondness for a certain series of intervals, that it grew into habit, and we imagined it was to some innate faculty, and not to experiment, that we owed the gift.

In the hands of the Chinese about Canton the flute sounds very indifferently, as they blow with too much violence, and without any skill in the pressure and adjustment of the lip, which might cause a stranger to form a poor opinion of its merits; but if we look at the neatness of its make, the low price of fifty cents. (2*s*. 3*d*.) at which it is sold, and find, upon trial, that the softest breath, with a little management, will induce it to "discourse most eloquent music," we feel no reason to be dissatisfied either with the inventor or our bargain. It is with this, as well as with the lute and the timbrel, that the Chinese dame cheers and beguiles the lonely and unexciting hours of her seclusion. There, with softer usage, it speaks a different language, as it does without doubt among the performers of the north; for we are not always indulged with the best at Canton, though we may now and then get a glimpse of what is good.

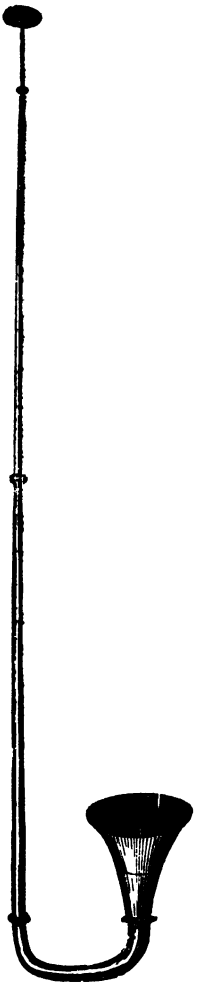


Chinese Clarinet.—Heang teih.—This possesses all the essential parts of

a clarinet, except the finish and sweetness of its sound. The indispensable feature in the clarinet is the bell at the end, which has the same effect upon the sound of the tube as the speaking trumpet has upon the voice of man. This admits of a mathematical demonstration, with which, I dare say, the Chinese inventor had but a slender acquaintance. In the Chinese clarinet the bell is of copper, as is also the mouth-piece, which increases the effect till the sounds are of a deafening kind. It is blown with a reed like our clarinet. It is a great favourite among the Chinese, who are so charmed with a loud and sonorous din, that they make it the principal on all occasions, either of joy or sorrow. It is heard at funeral processions, it takes a part at marriage entertainments, and leads in the musical companies both at the theatre and in the temple, and, in a word, corresponds in use, as does its form, to the clarinet among ourselves. It has eight holes, of which one is stopped by the thumb, and a couple of loops upon the bell, to which certain silken ornaments are attached at the pleasure of the owner. My music master, who was the leader of a native band, had a wonderful predilection for this noisy instrument; so that ever and anon he would stun my ears with a loud and long-sustained blast, and then look round with conscious pride for the applause of the bystanders.



Horns.—One in form resembles the clarinet, and is often called by the same name. It is made of thin copper, and



consists of two parts,—a conical bell, surmounted by a shaft with a ball at the top, and a stem made of bronze, which is retractible within the bell. As the sounding tube is capable of being lengthened and shortened at the will of the player, the musical reader will easily recognise the principle of our trombone, which would, perhaps, be the best name we could give to it. Its sound is grave, and not very agreeable when heard by itself; but there is no reason to believe that it does not, in more skilful hands, form a very proper relief to the shriller instruments when blown in concert with them. The other horn is made up of a stem and a crook expanding into a bell: the stem is composed of two parts, one of which can be drawn within the other. There are two varieties of this kind, differing in size; both utter very grave sounds, which may be modified by elongating or contracting the shaft or stem.

Jubal's Organ.—This seems to be the embryo of our multiform and magnificent organ, and consists of several tubes varying in length, so as to utter sounds at harmonic intervals from each other. These tubes are inserted into a bowl, which must be taken as the humble representative of the wind-chest, while the office of bellows is of course discharged by the human breath. A certain number of these tubes are pierced near their base, to prevent their sounding except at

the choice of the performer. They stand in groups in the following order,—4, 3, 2, 1, 1.

By covering the first set with the fore-finger, and breathing softly into the mouthpiece, a most charming *concentus* of sweet sounds is heard, with the harmonic divisions of the octave and twelfth, as the impulse is augmented. By stopping the second and third groups respectively, we get harmonies of three and two sounds, which are loud and effective. To produce the desired results in the remaining sets, the breath must be drawn with a smart and clear inspiration. In fact, any one single tube may be made to sound by itself by stopping the crevice and drawing the breath in this way, which cannot be done by blowing without the intermixture of other sounds. I have ascribed its invention to Jubal, and think it was the "*hugab*" (or organ) mentioned in Genesis and Job.

The invention of the *kin*, or Chinese lute, is ascribed to the family of Fukhe, which ran higher than the deluge, and, therefore, in a Chinaman's notion of chronology, may reach as far back as the son of Lamech. An instrument like the *sang*, or the one under review, is found in Borneo, and described in an account of the Himmaleh's voyage among the islands of the Indian Archipelago. I have not met with a single Chinese who knew anything about the *sang*, save that it was used in the religious rites performed in honour of Confucius.

The Chinese have a great variety of drums, timbrels, and cymbals in use among them. The larger kinds of drum are suspended in temples, and the priest often beats a drum instead of saying his prayers. The smaller sort are used on the stage, and rest upon the ground or upon a stand. Their yoke-fellow in the chorus is a small hemisphere of wood, hollowed and covered with horse-hide. It rests upon three legs, and is beaten with two sticks, which produce a clicking

sound by no means agreeable to a European ear till use and association, ingredients in our taste, have made it so. In the Chinese drummer we miss the roll, which depends upon each stick giving its strokes in pairs, though it must be allowed he plies his hands with great dexterity.

The *lo*, or what the Javanese in imitation of the sound call a *gong*, was at first nothing more than a platter for washing, and other similar purposes. There are two kinds; one large and flat, used chiefly on board the Chinese junks, where, at sunset and on settting out or returning home, it is sounded in the room of prayers and praise; for a Chinese thinks he shall be heard for a great noise more than for much speaking. The smaller sort is rounded with a cylindrical edge. The sound emitted by it when struck by a stick is very loud, and far exceeds what the sight of so small an instrument would lead us to anticipate. It is used as an accompaniment to the drum, which helps to relieve the shrillness of its partner. In a sort of lyrical ballet, danced in pantomimic style with the slow and mincing gait of the minuet or saraband, one of the performers had a small drum slung gracefully by his side, while the other held a little gong, which he struck with a springing stroke at intervals, without any divisions of rhythm or varying proportions in the frequency of the beats. It seems to be a rule in Chinese music, that the gong should only vary in rapidity of strokes, while the business of making the percussive sounds into agreeable periods is left entirely to the drum. Noises, and loud ones too, with little or no cadence, were the first elements of music; and the Chinese, who strangely blend the rudest attempts of

invention with the refinements of art, still retain a fondness for that which deafens the ear of a stranger.—When at Pitcairn island, I saw a woman split a calabash half-way down the side, while her husband took a piece of wood (*Hibiscus tiliaceus)* and placed it across two other pieces. With these two simple items in the way of apparatus, they contrived to produce a pretty effect, simply by striking them at well-regulated intervals. A Chinaman exhibits very little taste of this kind, however natural it may appear, which is owing, perchance, to some organic defects in his sensorium. It will be proved, I think, by and by, that all he knows about music was derived from persons who lived near the Flood, more ingenious and gifted than himself.

This want of perception of what is pleasing in rhythmical successions of sounds, is connected with another fact, which is, the total absence of metrical effect in the national poetry. The verses contain a particular number of words, but there is nothing like an interchange of long and short sounds. Among the Greeks, the fall of the smith's hammer, the stroke of the oar, and the tread of the soldier in armour, suggested some poetic measure; hence among their muses we have a world of curious metres. Nothing of the sort can be heard in China, amid all the sounds and noises that salute the ear in a noisy country; hence in the subject of metre there appears to be a national deficiency.

Among instruments of percussion, the *great bell* claims a place, both on account of the importance it had in the musical system, and the care which the Chinese took to delineate and preserve its proportions. It was the regulator of the harmonic scale, as it gave the fundamental note, or what is equivalent in modern language to the *concert pitch.* As the bell produced a note which we may call the *generator* of the musical system, we should be easily led to infer that its dimensions must have been carefully defined. To establish this to my own satisfaction cost me more pains than I had anticipated, not from a deficiency of information, but

from the complex manner in which the several proportions are interwoven with each other. It is intimated in the *Leke* that the ancient monarchs were anxious to have this bell nicely adjusted in weight and size, which was done, we may suppose, by keeping one in the ancestral temple, or in the chamber of the royal exchequer, to serve as a standard for all the rest. Its weight seems not to be given in the statements before us; but it is easy to infer that a certain aliquot part of the weight of the bell corresponded to some weight that was familiar in the daily transactions of business, which we will, for easier conception, take the liberty of calling a *pound*. A measure that could just hold a pound of water taken from a certain spring, or from a well in the regal demesnes, would serve as a standard or common measure, or multiple and submultiple of all other liquid measures. For a standard of length, they may have taken the *ching* or the *koo*,—certain divisions of the bell. These remarks are necessary to explain what Mukhung, an old poet, when alluding to the care which the ancient sovereigns took to have this bell in an accurate state of adjustment, says:—

"In *size* it did not deviate from the KEUN, or standard of measure.

"In *weight* it did not overpass the SHIK, or standard of weight.

"The *concert-pitch*, the *measuring-rod*, the *standard of capacity*, and the *balance*, were all derived from this.

"The instrument of music waits for the sound of the bell, and then is tuned.

"The musical scale also waits for the sound of the bell, and then commences."

By the way, the Chinese always weigh by means of a steelyard, and make the size of the weight and the length of the rod subject to regulation.

Investigations such as these are of great importance to a Chinese student, since they not only bring to light very curious facts of an antiquarian sort, but they help us to an exact notion of the sense affixed to certain characters. For example, we find that *leuh* meant the lowest note of the scale;

and hence, by a tropical use, it seems to have been applied to other instances of nice adaptation, which resembled that delicate effect we aim at when we set one instrument to the exact pitch of another.

In ancient times, the bell was used for recording the twelve periods into which a month, or the synodical revolution of the moon, was divided; in modern times, we see it in all the principal temples, hung in a large wooden stand, where it is struck at vespers, and other times when prayers are offered up, with a maul or wooden hammer. It existed in the East many centuries before it was known in the West; but among us this instrument has a clapper, is suspended upon a wheel, and demands a great deal of skill and dexterity to manage it. In China it requires neither science nor strength to ring it; in Europe the "art of ringing" is a most ingenious system of changes, and the evolutions of pleasing variety are so numerous, that those who have applied themselves to the study have never been able to exhaust the subject. In China it stood in times of yore as the regulation of the musical system,—as the grand referee in statics and all matters of mensuration,—as the recorder of the fleeting periods of the month,—and still continues to be a sort of precentor in addresses delivered to an unknown deity.

CHAPTER IX.

RELIGIONS OF CHINA.

The indigenous religion of China is a system of Polytheism, which, like the theogonies of Egypt and Greece, is nothing more than a congeries of canonized fables. The regions of the sky, the earth, and the sea, are parted into different presidencies under the tutelage of some particular deity. The hills and the streams that fall down their sides had each its protector, who was worshiped when the husbandman was anxious to secure a supply of water for irrigating his rice-fields. The gods of the lands are still the objects of respect, and have their rites paid to them at stated times. After the harvest is over, the farmer presents certain offerings which resemble a kind of first-fruits. These deities seem not to be under the control of any supreme being, but to be left to do as they please in their proper sphere. It is strange that a Chinese, who thoroughly understands that a kingdom or a household cannot be kept in order unless there be *one* head, should fancy that all the changes of the universe can be kept in their order without the connecting influence of a single mind.

The various deities are recognised by altars, in a series of steps like the Tower of Babel, by temples, niches, and pictures. The oblations consist of various kinds of edibles, as the object of address is presumed to be like a man, and to have need of such things. The fumes of incense, the efful-

gence of the taper, or the lighted tinsel, and the sound of the gong, are things which idolatry supposes will propitiate the good-will of the god or goddess to whom they are addressed. A large censer in the middle of a table, with an urn on each side, is the model after which all the altars are decorated. Various additions are made, but the triad is seldom, if ever, forgotten. These three vessels are generally made of pewter, and remind us of the ornaments gracing our chimney-pieces. Incense-sticks are stuck into the censer, and as they waste deposit their ashes around their base. These are smoothed and left to furnish a base for those that come after them. As China has a religion which existed from time immemorial, the question may be asked, Where are the priests? To this it may be answered, that every man is a priest; he can offer sacrifices without the intervention of another. The father of a family is, by virtue of his position, a sort of high priest, and advances nearer to the altar than any of the devotees. This proves the high antiquity of the national superstitions of China; for amidst the dust and rubbish of error and will-worship, this great truth has been preserved, that a man may draw near the footstool of the Deity without the mediation or help of a fellow-mortal. The wily genius of priestcraft seems not to have succeeded in taking the conscience of a Chinese prisoner so far as to make him believe that the complacency of a god or goddess could be dealt out to him at the pleasure of an earthly mediator: yet I think there must have been a set of men who, by their knowledge and outward sanctity of manners, raised themselves in the eye of the multitude to a nearer friendship with the gods than the rest of their fellows. Such persons would be virtually priests; their counsel would be asked in matters of difficulty; they would be invited to take a leading part in the conduct of sacrifices; and in times of misfortune, they would be asked what god or goddess it was that had taken umbrage at the conduct of the inquirer.

When Laon-tsze, the founder of the Taou sect, appeared in the sixth century before Christ, he took up the heritage of natural superstition and grafted the old philosophy upon it. The disciples of Laon-tsze, or Taou priests, are the representatives of the original priests of the country; and my reason for this opinion is, that these Taou priests are often invited to perform the rites which are paid to various gods of the country. They wear on some occasions a scarlet robe, with the *yang* and *yin* upon the back, surrounded with the *pa kwa*, as represented in our chapter on "Philosophy." The hair is gathered up into a knot upon the crown of the head, and retained in its place by a peculiar crest: this is agreeable to antique fashion, and bespeaks them to be persons who affect to be disciples of the old school. They have many temples, which in size and magnificence do not rival their competitors the Budhists. Some of these priests wear a sort of diadem, which consists of a piece of brass wire encircling the head, with its ends wreathed into spirals in front. This compendious tiara corresponds with the *vitta* or fillet worn by the Roman priests. The spiral coils in front seem associated with a philosophy that deals in such curves, and seems to regard them as emblematic of the evolutions of nature. The intimate connexion of these Taou priests with the religion of the country, as well as its philosophy, would render the better-instructed among them the best guides extant for the antiquarian who had a mind to unravel the genealogy of national learning. The notion that Laon-tsze was only a reformer of old doctrines, and not the inventor of any new ones, is I believe new, but one that will bear the torch of investigation, and lead to many curious hints when we study the Chinese as we do the Hindoos.

Confucius was contemporary with Laon-tsze, and set up also for a reformer in his own way. Being fully imbued with the spirit of self-love—the essential feature in time-serving atheism,—he complimented the gods of the country with a little mock service, and forbade his disciples to ask

any questions either about the divinity or sacrifice. Filial duty, carried to an extravagant length, was the never-ending theme of his discourses. The compass of his intellectual researches was narrow; the stock of his theology and his philosophy scanty; and for this reason he was easily tempted to lay an embargo on every kind of inquiry. All questions touching the existence and nature of celestial beings, and the share they take in the œconomy of the universe, were excluded. To hold father and mother in everlasting veneration was the sum of religion. Sages and the instructors of mankind, however, rank with father and mother, and are worshiped by such as choose to admire their character. Among the great, a temple is erected within the inclosure of the premises, which contains the imaginary presence of all their ancestors. They are honoured with a ritual which resembles that we see performed in chapels belonging to the gods of the country. The worship at the tombs in spring and autumn is another branch of the same parental idolatry. The graves and sepulchres are swept and garnished with tinsel paper; rice, fowls, and sometimes a large roasted pig, are presented at the tomb; a libation of wine or spirits is poured out upon the ground, and prayers are repeated by the sacrificer, who kneels upon a mat and touches the ground with his head. This is often done by proxy; and a man is sent with a few basins of rice, fish, and fowl, to the hills, who performs these rites at many graves in succession. One of these proxies, while occupied in kneeling, praying, and lighting tapers, was asked whether he thought the dead did not suffer greatly from hunger, seeing they had only two meals in a whole year. The question made him angry; and he began to abuse us for our impertinent interference. We might have put him to shame, by condemning his performances as a wretched apology for an act of filial duty, for the sons ought to have been present and executed the rites themselves, instead of delegating a work of such obligation to a hireling. There would be as much propriety in our

sending a person to church or chapel to worship in our room, as there is in a Chinese commissioning another to bow at the tomb of a father or mother. He stands convicted upon his own shewing, and might at any time be silenced by a comparison between his principles and his conduct, as might not a few of us also who live under better auspices.

The dues which are paid to sages consist in an annual sacrifice, which is sometimes of a very imposing kind. A sheep and a hog are offered beside a table or altar spread over with basins filled with all manner of dressed meats. The animals are placed upon a stand which is surmounted by a bridge resembling a saddle. A little of their blood is reserved in a basin to be poured out at a certain point of time. As they are neatly dressed and decorated with flowers, they do not jar with the gaieties around them. Several persons in robes of office perform a series of "bodily services" as they walk round the court where the rites are celebrated. A large crowd of persons prevents a stranger from getting a good view of these acts of obeisance, but they are all distinct from each other, and follow in their prescribed form and order; for a man in official robes mounts a rostrum and pronounces them with a loud and singular recitative. A Taou priest is in attendance, though he takes no part in the public service. This indirectly shews that men of this order are associated with the religions of the country so closely, that they appear within the prescription of Confucian idolatry—by which I mean the idolating of father and mother with the moral heroes of bygone days. Vulgar superstition venerates the unseen and the unknown, from the dread of vengeance or the hope of blessing; and there is something like sense in this, however it may be misapplied; but to worship a ghost which can neither do us harm nor good, is a sort of folly which the dull, hypocritical, and time-serving genius of Confucius only could recommend or authorize.

The Budhism of China presents a certain number of extraneous names as candidates for a place upon the roll of

canonization. The three Budhs, with their retinue, are commended to the notice of the credulous; but, as strangers and beggars, they are obliged to accept such worship as the usage of the nation has provided. A Budhist temple differs little from the edifices erected to native deities except in its size; and the rites of worship are similar to those which are paid to gods indigenous. It seems to me that this foreign superstition adapted itself to the notions of the Chinese in externals, and by that device gained an influence among them. The priests shave their heads, wear a long robe of dirty white, and spend their time in idleness. They are not characterized by their wisdom or their probity, but by an idiotic nonchalance. They renounce the world, with all the gratifications of sense, and esteem the beauties of nature or the charms of social life as dirt and dust. When a few grains of knowledge and politeness happen, however, by education or company, to find their way into the understanding of a priest, they take off the glister of meditative stupidity, and he approximates to a reasonable being. The principal at the larger temple on the island of Honan was a man of this sort, and seemed to regard life as a thing not to be despised. He shewed us the house he had built for himself within the sacred inclosure as a retreat when his appointment should cease; and he was so much a man of the world as to amuse a friend of mine with a promise that he would go to the United States and turn professor of the Chinese language in the University of New York. The ceremonies of the temple remind us of the Catholic chapel: the tinkling of the bell and the drowsy chant of the priests, who stand with their hands clasped, seem to have suggested the outline of the Romish mummery. There is a feature in Budhism which distinguishes it from all the systems in the world—in that it is a religion confined to priests. We do not see a few men officiating, as in a Catholic church, while a crowd of devotees are kneeling as partners in the service: a few spectators stand near the

door to gratify their curiosity, but are never invited to enter, or entreated to kneel, or in any form to participate in the rites of worship. It is a monstrous system of selfishness and misanthropy. The common sense of the Chinese has softened its exterior; but it is one of the most diabolical delusions that ever infested the human race, since it commands its disciples to renounce every duty and tie which keep society in existence. A clerical friend, now no more, once entered a shop in China-street while I was in conversation with the shopman. On his departure the shopman made some inquiries about him, and was informed that he was a priest. A priest, said the Chinaman, and yet married! I cannot dissemble the pleasure I felt in telling him that a priest among us spent his time in teaching the people what is good to be known and practised, but was, as to the duties and relations of life, like other men. The Sacred Edict, a Chinese publication of great authority, condemns the Budhist priests for their unnatural conduct in leaving father and mother; and every native feels in his heart that a man must be a monster who is wanting in duty to his parents; the shopman was therefore very well prepared to understand the principles upon which the Christian priesthood is constructed.

The toleration of China is worthy of our remark. Worshipers of all sects and parties seem to bear and forbear, in consequence, perhaps, of some real, though not formal, agreement between them. Their policy led them to make proselytes without venturing so far as to condemn the propagators of a different religion. They saw that there was room enough in China for the almost indefinite expansion of each one of them, and were therefore content to leave the sword of persecution in its peaceful scabbard. The government, however, has proscribed the Roman Catholics, seeing, perhaps, that the Pope of the West and the Pope of the East could not easily reconcile their claims for universal dominion. The toleration of the Chinese is a phenomenon in the moral

history of the world, and deserves investigation; though I imagine it is not of a very recondite nature. The civil government has always asserted its supremacy; and though priests of the Taou sect, or the functionaries of native superstition, made themselves very busy in the middle periods of the Chinese history, they never had a recognised place in the *descriptio magistratuum* or administrative machinery of the state. Something too is due to the good sense of the Chinese laity, who, though they seem to fall in with every kind of superstition in its turn, do not allow any to interfere with their conduct as good subjects, fathers, husbands, and neighbours. They put on religion just so far as it comports with their interest, but lay it aside when a competition happens between their creed and worldly ease.

CHAPTER X.

A CHINAMAN'S ESTIMATE OF THE FEMALE CHARACTER.

THERE is evidence floating even upon the common surface of observation to prove that the Chinese think the charms of their countrywomen of a very fascinating kind, and deem their persons among the chief ornaments of the "central nation." The walls of their sitting-rooms, though deficient in other sorts of ornament, are not unfrequently adorned with the picture of a Chinese belle. The neat little gondola, or Tanka boat, that wafts the passenger across the river from Canton to Honan, has ofttimes an embellishment of the same kind. If a foreigner were perchance to catechize a Chinese on this subject, he might conceal this piece of vanity, or suddenly change the topic of conversation; but if he finds that he has got a disciple in his way of thinking, and one who will consequently listen with interest and belief, his eye sparkles, and he enters into a detail of his views with eloquence and warmth. The reader will easily credit this when he remembers that all nations illumined with the rays of civilization shew an aptitude to cherish the idea that, for female charms, their nativity is without a parallel. In his notions of what befits the feminine character, a Chinaman is not at east and west of us. He deems fidelity to lover and husband, affection towards children, and a grave and dignified deportment, as qualities essential to the excellence of woman. The emperor confers a kind of title upon some

who have been noted for a preëminence in this way, and, instead of a button, he bestows a coronet with a row of pendents: her name is gazetted; her merits, and the imperial pleasure in rewarding them, are set forth. The pen of historical record often does honour to those who are beyond the reach of imperial cognizance, by giving such persons a place among the *distinguished women* of the neighbourhood. Even Macao, which stands at the bottom of the scale, is not without printed and published memorials of this sort.

But it is upon the stage that we get the clearest views of the line in which a Chinaman's thoughts run in reference to the female character. Everything there is exhibited with a fidelity and minuteness of detail which render the scenic shows the mirror of real life, and incline us to believe that nothing is overdone or sophisticated. In such scenes the female always appears with some prerogative of the mental kind about her. If called upon to mix in the affairs of state, or in the negotiations of diplomacy, her tact and discernment give her a place above all her male competitors. She is sometimes represented as overcome by force, but never by policy, and very seldom as yielding to the suggestions of personal fear. She often appears concerned about the safety of a husband or a brother, but seldom about her own, when duty calls her to the scene of peril.

The right of choice is withheld from the unmarried daughter, who, by the authority of custom and the lore of ancient sages, is at the disposal of her father. Chance yields a mutual glimpse, art obtains an interview, and resolution determines that a few hasty words of kindness shall be the ground of a never-ending attachment: the damsel has made up her mind as to whom she will be united. At this moment the imposing and well-considered arrangements of the father, grandsire, and a wealthy lover, lay siege to her, and all hopes of escape seem to be at once extinguished; but by the help of her faithful handmaid a counterplot is so

CHAPTER XI.

DRAMATIC ENTERTAINMENTS OF THE CHINESE.

The Chinese, as is elsewhere intimated, have very poor conceptions of architectural design, and are therefore unable to rear a building which would answer the purposes, or deserve the name, of a public theatre. Their edifices for the enacting of plays are of a temporary kind, pitched like a tent in a field, and struck as soon as the engagement between the actors and their patrons has terminated. They differ widely in their dimensions, though constructed nearly upon the same plan, and consist generally of four separate buildings, planted upon the four sides of a large quadrangle. One side is occupied by the stage, which consists merely of a robing-room and platform for the actors: the opposite side is distinguished by a large gallery set apart for the ladies, who are thus indulged with a position corresponding to our front boxes. Here we have a practical proof of Chinese gallantry where strangers would scarcely expect to find it; for the front is regarded as the most advantageous place for seeing. In the opera-house at Rio Janeiro a large box or room at the top of the semicircle is devoted to the emperor, who in this way faces the stage as he reclines in his chair; an honour of the same sort is awarded to the dames of the Celestial Land. The two side-galleries are intended for gentlemen who pay for their places: the area or pit is filled with persons of all ranks, who are admitted without payment of any fee.

When one of these theatres happens to be very large, and the actors of the first rate in reputation, the neighbourhood is in a blithesome ferment, and reminds an Englishman of the wakes and fairs of his fatherland. To preserve order, regular and special police-officers are stationed in different parts, each with a bundle of rattans in his hand. As all are merry and gay, there is little fear of any disturbance from an outbreak of passion: but all are eager to press forward towards the place of interest, and thus, without meaning any harm or offence, they crowd the paths and obstruct the passage that ought to be left for the supporters of the entertainment. When a lady approaches in her sedan, the interposition of an officer is unnecessary, for the chair-bearers exert their stentorian voices so effectually as to clear the path as they proceed; but if one is seen plying her small feet, and reeling to and fro, in anxious haste to be in time, an officer runs to meet her, and by the application of his rod opens a channel through the crowd.

Wishful to see everything that throws light upon the character of the Chinese, I started after breakfast one morning with a native servant, and reached the scene of amusement an hour and a-half before the acting commenced. The appearance of the *fan kwei* was unexpected; and some remarked upon it, but none offered hindrance or molestation. My attendant paid the fee, (half-a-dollar,) and I was forthwith invited to ascend by a narrow skittish kind of ladder to the gallery. The person who had the oversight of this department obligingly fetched me a seat, as the front divisions or boxes are unprovided with such things, and placed it in the best situation he could find for viewing the spectacle; while my attendant seated himself immediately behind me, to shew that he was not ashamed of a foreign master. My position so near the front of the box, or stall if you please, attracted the notice of the mixed multitude in the pit, and tempted some of them to climb up, that they might ask what I thought of the scene before me. One of the persons whose duty it was

to keep order had the imprudence to share in their curiosity, and began to put a variety of queries, till the manager came up and checked our proceedings. My seat was moved to the back of the inclosure,—the inquisitive spectators were dislodged,—and the poor fellow who had just been so busy with his questions got such a reproof that his face became like scarlet, and the blood gushed into his eyes and set them fast in their sockets. A Chinaman will put up with a blow from the rattan or the bamboo, but a rebuke cuts him to the heart. This is one of the most hopeful traits in the native character, and seems to mark out the Chinese as the very people to profit by instruction and remonstrance. My complaisance in allowing my seat to be set where the manager pleased, and the obvious contentment of my looks, bespoke me general attention, which each new comer seemed to fall in with as soon as he arrived. I had thus an opportunity of feeling that popularity is a very charming thing, though it must be confessed I had paid a very low price for it.

The spectators in the pit talked in their usual strain when their hearts are excited,—that is, as loud as they were able; and as the many were speakers, and the few hearers, the hubbub made the ears tingle. The scene was occasionally varied by a contest between some young fellow and a police-officer. The former was anxious to secure a better view of the actors, by climbing up the lofty pillars on which our roof rested, the latter determined to disappoint the expected pleasure. The fellow was seen clambering, with stealthy haste, half-way up the pillar, perhaps, before his proceedings were detected; but just as he began to felicitate himself upon his good fortune, a long bamboo pole was applied to his back and legs, which compelled him to descend faster than he went up. Some who were more hardy compounded for the beating, and made their way up to the beams, whereon they took their seats and remained till the play was over. Every now and then another was descried endeavouring to seat himself upon the edge of the stage,

but, alas for his happiness, the bamboo was always in abeyance, ever ready to fall upon the head of the culprit. The little wrath and ill-feeling which accompanied these disappointments and rebuffs could not fail to draw forth the admiration of the stranger. A fierce look and a sudden ejaculation were all that occurred to ruffle the tranquillity, and these were instantly swallowed up by the universal glee which pervaded the assembly. The boxes were filled by gentlemen in plain white or gray-coloured gowns, who came attended by a servant with a canteen, or a bundle of refreshments, the long tobacco-pipe, and its elegant pouch. Bows and other marks of recognition passed very freely among them; and I observed that each made his neighbour as welcome as himself to anything he had brought for his own gratification. The appearance of so many "celestial" ladies gave new interest to the spectacle, and afforded ample room for comment upon the manners and habits of the people. Their attire was of the favourite colour, blue, variegated by borders of black and white trimmings. The vest is fastened closely round the neck, but leaves the arms partially bare: these were adorned with rings and bracelets. But the head was the chief object of embellishment, and displayed as much taste as the lady and her faithful attendants could muster.

After every corner of the theatre was filled, and every one had fairly expended his stock of social remarks, the ear-piercing sounds of the Chinese clarinet, and the loud and mingled roll of the gongs and drums, opened the prelude. Every eye was immediately directed towards the stage in eager expectation. At this instant the rush at the two entrances to the pit was so violent, that those who stood near the stage were, in spite of all their efforts to withstand the impulse by grasping the edge of the platform and its supports, carried several feet beneath it. As this made their seeing anything that was exhibited out of the question, they stoutly rallied, turned round, and, by a simultaneous effort, regained

their places. This process was renewed at intervals during the whole performance, so that the crowd resembled the sea heaving and falling by turns. In the contest no man lost his temper, though, perhaps at the moment when he was deeply interested by some turn in the story, he suddenly found himself under the covert of the stage, where he could see nothing but posts and stakes.—The first personage who presents himself upon the stage is a civilian, in the robes of office, carrying a sceptre, or rather a flat staff, as the representative of the writing-tablets which courtiers used to bear to the levee or council before paper was invented. He paces about the stage with a step that is ludicrously measured and formal, and smiles with all the well-acted complacency of a courtier. Every now and then he flourishes his sceptre, or gazes upon it with delight, as if the bliss of self-approbation were complete in the thought, that he is about to confer with and counsel the "son of heaven." This pantomime he varies by taking up a long scroll which makes some allusion to the emperor, and pointing to it again and again as the object of his highest admiration. This is intended as a compliment to the emperor, and gives the traveller an excellent idea of what a courtier is expected to be in China. When this personage has finished his part, he retires, and is followed by the *pa seen*, or eight genii, in robes of the most gorgeous kind. These advance to the front of the stage in pairs, lift up their hands hid in their flowing sleeves, bow, kneel, recline, touch the floor with their foreheads, and then go through the same evolutions in a retrograde order, with a grace and decorum surpassing all description. When the ceremony is finished, they look at each other and retire to make room for their successors. The two females are the last of the four pairs, and modify their obesiance by the introduction of a courtesy. These beautiful acts of respect are meant as an acknowledgment to the patrons of the theatre, who are in this instance their very "approved good masters." The next scene furnishes

us with a view of the imperial court,—his majesty sitting behind a small table, with his high officers on his right and left. He is chiefly distinguished by the predominance of yellow in his robes, and by a countenance which is a singular combination of beneficence and melancholy: a benevolent regard for the public weal and the multitudinous cares of government have cast this shade of thoughtfulness over his visage. I have seen several emperors thus represented, and they all seemed to be members of the same family,—such was the similarity of their features and general bearing. The whole of the minutiæ of their looks, as well as their conduct, were the result of design, and shew what sort of person the Chinese think the supreme ruler ought to be in his temper and behaviour. His counsellors are often boisterous, hot in argument, and positive in affirming; and he checks them by reaching out his hand, with a countenance of entreaty, and not of threatening. He receives despatches, and answers them with his own hand, with the ease and rapidity of a man accustomed to business. War is soon decided upon—to repel some invader, or to recover some lost territory: and this makes room for a display of warriors who are burning with desire to signalize themselves in the bloody combat. A group of these heroes, drawn from materials in the possession of the author, and executed under his superintendence, is faithfully represented in the London Saturday Journal, No. 80.

The field of battle is next before us, and gives the actors an opportunity of displaying a variety of feats, so that the action is a curious mixture of fun and fighting. After we are well sated with stirs and broils, the ebbs and flows of triumph and defeat, we are at length indulged with a little acting which we can understand and feel. The common scenes of life are introduced for our entertainment, and, I may add, for our instruction; for life, with all its realities, is imitated—nothing is added to make the picture a caricature, nor anything omitted which might contribute to make

the resemblance more perfect. The features of the actor, his carriage, and his voice, harmonize admirably with the part he has to perform; while, from early habit, he enters into the spirit of his part with such an instinctive relish that every movement is full of meaning. In the intercourse of the middle and upper ranks among the Chinese there is something that strikes the stranger as studied and formal, but on the stage the bearing and the attitudes are English, with some few exceptions, which, though a little singular, are not difficult to understand. When, for example, a man is unable to overcome or persuade another by argument, he throws out his hand repeatedly towards him, by way of expressing his disgust or contempt, especially if the latter turns his back. Another action consists in pulling up the sleeves, as if the person were on the point of engaging in some handicraft, though the whole business before him must be conducted by words only. A man of distinction perchance entertains the idea of marrying a princess, and proceeds to court in the company of some skilful friend, who is to open the negotiation for him. The friend, however, does not at once make the overtures, but fetches many a circuitous form of speech to be sure of his ground as he advances. The great man, full of impatience, pulls up his sleeves, prances backward and forward, and lets you see, by most significant actions, that if the matter were in his own hands, he would cut it short. When he can no longer contain himself, he advances from his concealment, and is about to make his declaration, but is most unfeelingly thrust back by his wily acquaintance, to undergo afresh the process of self-torture. The interview of the princess and the courtier lasts some time; but the impetuous man evinces his displeasure at the delay with such an ever-changing succession of gestures and pantomime, that the eye is not weary, while the mind is ready to fancy that his passion must be real. It is not easy to see the connexion of all the scenes with their predecessors, though there are sometimes evident traces of a plot, and an attempt to

shew how often inconsiderable circumstances lead to results of great importance. A small tablet is suspended upon the pillars in front of the stage, and in enigmatical language prepares you for the scene that is to follow next, but helps you not at all in seeing the concatenation which the several incidents have with each other. Many of these, however, are complete in themselves, and are perhaps introduced with the same view that an episode is in an epic poem, namely, to relieve the attention of the spectator. In one of these incidents a character appears very much like the hero of "Where shall I dine?" He is famished with hunger, and is in quest of some happy conjuncture to assuage his longings for food. In his way, he encounters some workmen, and offers to assist them at their toil, with the hope of sharing in their meal; but they, unlike the Chinese in general, devour their viands without bidding him welcome to a single morsel. Undismayed by disappointment, he addresses himself to a couple of priests, who have just replenished their vessels at the cost of some liberal benefactor. To win their friendship, he proposes to join them in some very interesting undertaking: they receive the proposal with the highest apparent satisfaction, but, in the most ungracious way, empty their basins without leaving a grain of rice behind. The anxiety of the hungry man, and the address and patience he exerts to obtain the smallest pittance chance might throw in his way, were exhibited with so many touches of real life and feeling, that it was hard to believe one was looking at a native of a country so famed for its eccentricities.

There was very little in the shape of scenery,—the Chinese stage being very nearly in the state of the Athenian when Thespis left it,—but the dresses were superbly elegant, and the acting throughout was so perfect in its kind, that the eye could not detect a single fault. The performance lasted about six hours, without any relief; but such was the interest which the players and the spectators felt in it, that neither seemed to be tired of the sport. A continuance in

one position and on a hard seat for so many hours in a hot climate, made me glad when the attendant took down the tablet for the last time.

I was invited by a tradesman to be present at another performance, which promised to be singularly attractive from the splendour of the *e fuk*, or dress. As the theatre was some distance from the English factories, we seated ourselves in an elegant boat, and glided softly by the river's bank to the scene of amusement. My companion settled with the officers, and I climbed the ladder, but the gallery was too full to gain a good position. I sat down on the first seat I could find, with my cap on; but thinking after awhile I would take it off, by way of compliment to the company, I attempted to remove it unperceived if possible. This, however, did not escape notice, but was applauded by a murmur that ran in all directions around me,—so alive are these people to the least act of respect that is paid them by the foreigner. I found that report had not exaggerated in reference to the robes, which, in beauty, surpassed all praise or description. The first scene was intended to represent the happiness and splendour of beings who inhabit the upper regions, with the sun and moon, and the elements, curiously personified, playing around them. The man who personated the sun held a round image of the sun's disk, while the female who acted the part of the moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbs. The Thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersets. After a few turns, the monarch who had been so highly honoured as to find a place, through the partiality of a mountain nymph, in the abodes of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates the animal itself. He rushes into the retired

apartments of the ladies, frightens them out of their wits, and throws the "heir apparent" into the moat. The sisters hurry into the royal presence, and, casting themselves upon the ground, divulge the sad intelligence that a tiger has borne off the young prince, who it appears was the son of the mountain nymph aforesaid. This loss the bereaved monarch takes so much to heart, that he renounces the world, and deliberates about the nomination of a successor. By the influence of a crafty woman, he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished when the unhappy king dies, and the blockhead is presently invested with the "golden round." But the lout, instead of exulting in his new preferment, bemoans his lot in the most awkward strains of lamentation. He feels his incompetency, and cries "O dear, what shall I do?" with "such piteous action," and yet withal so truly ludicrous, that the spectator is at a loss to know whether he is to laugh or to weep. The courtier who had taken off the heir, and broken the father's heart, finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home and dangerous wars abroad.

In the sequel a scene occurred, which is still fresh in my remembrance. The reconciliation of this court and some foreign prince depends upon the surrender of a certain obnoxious person. The son-in-law of the victim is charged with the letter containing this proposal, and returns to his house and disguises himself for the sake of concealment. When he reaches the court of the foreign prince, he discovers that he has dropped the letter in changing his clothes, and narrowly escapes being taken for a spy, without his credentials. He hurries back, calls for his clothes, and shakes them one by one in an agony of self-reproach, but no letter appears. He sits down, throwing himself with great violence upon the chair, with a countenance inexpressibly full of torture and despair: reality could have added nothing to the imitation.

But while every eye was riveted upon him, he called the servant maid, and inquired if she knew anything about the letter; she replied, that she overheard her mistress reading a letter, whose contents were such and such. The mistress had taken her seat at a distance from him, and was nursing her baby; and the instant he ascertained the letter was in her possession, he looked towards her with such a smile upon his cheek, and such a flood of light in his eye, that the whole assembly heaved a loud sigh of admiration; for the Chinese do not applaud by clapping, but express their feelings by an ejaculation that is between a sigh and a groan. The aim of the husband was to wheedle his wife out of the letter, and this smile and look of affection were the prelude merely; for he takes his chair, places it beside her, lays one hand softly upon her shoulder, and fondles the child with the other, in a style so exquisitely natural, and so completely English, that in this dramatic picture it was seen that Nature fashioneth men's hearts alike. His addresses were, however, ineffectual; for though a Chinese woman may be won to yield up her heart, she is too resolute to betray a parent or sacrifice her honour.

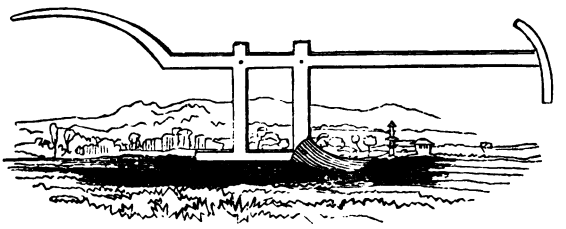
The morals of the Chinese stage are very good. Virtue suffers, and is not always successful; but vice, though it prosper for a time, meets with its punishment in the end. As a public amusement, it was the most unexceptionable that I ever witnessed, either in this country or elsewhere. This remark, however, applies to the better sort, where the company, or rather the patrons, are respectable; what may be the character of some lesser entertainments, especially when they take place at night, I cannot pretend to say from observation, but conjecture that they are polluted by the vices of the country. To a traveller these spectacles are of the highest value, since they allow him to see into the very *penetralia* of domestic life,—the inner appartments being often exhibited with all the doings and amusements of sequestration and retirement. The Chinese, to render the

picture exact and striking, are minutely circumstantial in all their scenes; and it is astonishing to see the variety of minor incidents that are crowded within the compass of a short passage. The rehearsal is of a perfunctory kind: the manager takes his place behind a curtain upon the stage, and, holding a book in his hand, calls each of the actors in their turn, and briefly reminds them of their part by pointing to some sentence to be pronounced with significance, or some particular feature in the acting. We may sum up the character of the Chinese theatre by saying, that the scenery is wretched, the morals generally good, and the acting equal to, if not surpassing, anything to be met with in the Western world: their excellence consists in a wonderful regard to truth in all its finest shades of variation and detail.

CHAPTER XII.

HUSBANDRY OF THE CHINESE.

If I were to affirm that agriculture among the Chinese is in a state of primitive simplicity, I should mislead the reader, though I might perhaps challenge any one to refute the assertion. General statements are very easy for both writer and reader, because they require little thought or discrimination on the part of either; but they usually leave the matter just where they found it. Of Chinese husbandry I think we may say, however, that it bears many traces of its elementary state, especially if we look at the different kinds of imple-



ments in use. The plough has a beam, a handle, and a share, with a wooden stem, and a rest behind, instead of a mould-board. The shape of the several parts, and the rude manner in which they are put together, bear evident tokens of what Art was in some of her first essays. But it answers the purpose, because the ploughman's aim is to stir up the

soil; the laying-over of the flag, or "sidelong glebe," in a tasteful ridge, is beyond the sphere of his contemplation. He often *winds* his work under water; a practice that would greatly interfere with any notions of beauty, were the hind or his master ever troubled with such things. In Great

Britain, capital and science have come to the aid of the husbandman; and hence we are furnished not only with a

great variety of forms, but also with a compactness of workmanship, not to be seen in any other part of the world. In China, utility is the only quality sought for—appearance is altogether slighted: for half-instructed people are very apt to think that all comeliness in the make of a thing may be fairly dispensed with. The harrows represented in our engraving are a little more passable in outward figure; and they are provided with three rows of teeth and a handle to support the labourer, who stands upon them to add to their gravity. The object of the harrow with us is to pulverize the soil; but with the Chinese, not only to pulverize or reduce it to a fine powder, but to diffuse it in water, so as to produce an equable solution, because the rice is grown in mud, finely tempered by the labours of the plough and the harrow, with the well-judged application of manure.

The spots favourable for the cultivation of rice are such as are of an alluvial kind. The soil is carried along by the streams which tumble down the sides of the mountains, and being deposited near their feet, gives breadth to the valley, or forms a delta. In this way, a field or a farm is produced fit for the tiller; and the river which conveyed it to its destination still supplies a stock of water to replenish the banks and furrows. Thus, by a simple and beautiful provision of nature, the meadow is formed and irrigated by the same cause. The fields are parted by neat terraces, beside which the rills often glide in refreshing lapse, and the little fish sport in the radiance of a summer's sun.

The first step in the process of planting is to sow the seed thickly in some richly-manured corner, from whence it is taken when about ten inches in height. There is some philosophy in this, as seeds will germinate better when closely strewn, than when scattered at a distance from each other: the convivial adage, "the more, the merrier," is quite applicable to the process of germination. The sprouting is connected with the chemical change or fermentation of the constituents of the grain, which depends for its intensity upon the heat

of the whole mess. "If two lie together, then they have heat: but how can one be warm alone?" Eccles. iv. 11. After the field has been duly prepared, these shoots are cut up by passing a kind of share below their fine roots, and they are removed in the shape of flags, which are placed in a basket, and conveyed to the side of the field. The men who are occupied in transplanting place a bundle upon their left arm, and, with the right hand, take a small tuft from the bunch and plunge it into the mud. Use has rendered this work familiar, so that it proceeds with great celerity, and a man is able, by an ordinary exertion of his powers, to set from twenty to twenty-five plants within the minute. Necessity obliges them to observe a line in their work; though, as their heads are down, they can keep no point in view, to render it free from breaks and curvatures. In a volume of the Chinese Encyclopædia, two men are represented as contending with each other at a sport which seems to have grown out of the rivalry this work is apt to excite. A gong is suspended upon a tree hard by, which a person, who seems to be the umpire, is beating. The competitors are obliged to place their hands upon each plant as they run, in cadence, it appears, with the strokes of the drum. The merriment of the play lies in this, that each of them endeavours, by jests and comic stories, to baffle his antagonist. A Chinese is naturally a great lover of fun; and a stranger makes his way directly towards his heart by indulging this humour for jibes and jokes.

The rice requires two or three hoeings in the course of its growth; and this is effected by an implement that cuts more deeply than the hoe used by us, and, by the shortness of its handle, keeps the labourer in a stooping posture while at his work.

The business of irrigation furnishes employment for the husbandman while the corn is growing. The water is conveyed by various canals and conduits to the field, from a neighbouring stream or reservoir, to supply the

want of a refreshing shower. These conduits are fed by the water-wheel or the bucket. The former raises the water by a series of float-boards, which traverse in a trough, and sweep the fluid with them. It is somewhat upon the principle of our chain-pump, which lifts the water by a line of buckets; but instead of the bucket,

it has merely a flat piece of board, which, by exactly fitting the channel in which it is to move, confines the

water between itself and its fellow. In fact, the bottom, two sides of the trough, and the two successive float-boards, compose a sort of extemporary bucket. Our newly-discovered method of raising water by means of a band, is only one step a-head of this in simplicity. The use of the bucket, as it is suspended between two men, is very ancient, and answers the purpose of a simple and rapid conveyance much better than one would be led to suppose before the testimony of an eye-witness has aided conjecture. Each man lays hold upon two strings, fills the bucket by lowering it into the pond, raises it up by pulling, and then, by a sudden jerk with one hand, empties the contents into the head of the canal, or into the field, as in the engraving, where several men are occupied in removing the "tares" from the roots of the rice, which spring up soon after it is planted. By this process, one is reminded of that beautiful passage in the book of Numbers—"He shall pour the water out of his buckets, and his seed will be in many waters." The conducting of this water to its various destinations is neatly described by Homer:—

Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
Ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύει,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων·
Τοῦ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
Ὀχλεῦνται, &c.—H. Φ, 257.

"So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
And calls the floods from high to bless his bowers,
And feed with pregnant streams his plants and flowers;
Soon as he clears whate'er their passage staid,
And marks the future torrents with his spade,
Swift o'er the rolling pebbles, down the hills,
Louder and louder purl the falling rills;
Before him scattering, they prevent his pains,
And shine in mazy wanderings o'er the plains."

Homer says nothing about "hills"; his language merely implies that the water glides down the various slopes which the gardener had prepared for it.

The rice is ripe about midsummer, and presents a pleasing spectacle when, by its yellow tinges, it invites the sickle of the reaper, who then, with an instrument the type of our reaping-hook, proceeds to cut it down. An assistant takes up the bundles as they are laid down by the reaper, and strikes them upon the side of a tub, which summarily completes the process of threshing. A curtain sur-

rounds one-half of the tub, to screen the grains from the impulse of the breeze. All kinds of rice, however, are not treated in this way, for the kernels sometimes refuse to quit their lodgings upon such a short notice; and the sheaves are then carried to a threshing-floor, and beaten with a flail which, in shape, is exactly like the one in use among

us. But though the flails in Britain and China are so nearly related in point of form, there is a striking difference in the manner in which they are respectively wielded. The Chinaman simply moves the "swingel" round, as if he were using a whip; whereas the sturdy hind in our barns makes it revolve round his head to accelerate its velocity. In the one case there is an art, as every one knows who has ever been initiated into the mystery; in the other, there is none at all. This area, or threshing-floor, is made of *chunam*, that is, a mixture of lime and some adhesive menstruum; and on this the corn is spread for winnowing, and for threshing if necessary. In reaping the rice, which requires only a shake to dislodge the grains, much is lost, as every bundle leaves a small heap of corn behind it upon the ground. This appeared so inconsistent with Chinese economy, that I once took the liberty to point out this loss to the labourer, who said that the fallen grains were left for the poor. I suspect, however, that generosity had but little to do with the matter, and that gleaning by kernels is not very common. No poor person was seen hard by to seize the opportunity; and the corn was scarcely gathered, when the owner ushered in his team for turning up the soil, in preparation for a second crop.

A second crop of rice is sometimes planted in the same field; but in the neighbourhood of Macao, the common practice is to plant the fields with vegetables, such as sweet potatoes, the *pa tsae*, a species of *raphanus* resembling a turnip in its mode of growth, onions, &c. By Chinese economy, in reference to manure, and a constant plying of the soil with the plough and the mattock, fallows seem to be rendered unnecessary; and the land yields a maximum produce without a periodical release, to exterminate the weeds, or to invigorate its energies. While the vegetables are growing, they sprinkle the ground with some fructifying mixture, which waters and enriches at the same time. The laying up of the *rejectamenta* of a town in

tanks, exposed to the influence of the weather, and the spreading forth of some parts to dry and waste in the sun, once seemed to me to be needless processes: inquiry and reflection, however, have since altered my opinion; and I am disposed to think the Chinese are right. But in making this concession, I should be desirous of levying a tax upon every farmer, according to the extent of ground he occupies, as a sort of licence for polluting the sweet breath of heaven with perfumes which one would not met with elsewhere, if we except the emperor's palace at Rio Janeiro. I propose that this sum should be laid out in the purchase of frankincense, to be burnt from time to time, for the public benefit.

CHAPTER XIII.

MEDICAL MISSIONARY SOCIETY.

In this chapter we shall confine ourselves to the effects of this society (as they were exhibited in the hospitals at Canton and Macao) in displaying the Chinese character.—How often has it been said that the Chinese tremble at the sight of blood, and shrink at the name of an operation; and yet there are no people who see and bear these things with more patience and magnanimity. While the hospital at Macao was open for a few months in 1838, it was frequented by Chinese who, on more than one account, are not to be regarded as the best specimens of their country: but on one of the operating days a long line of persons was seated upon a form, some to be tied to the operator's chair, and others to be bound fast to his table, following the order in which they were ranged upon their seat. Only a few cries were heard, though some of the patients suffered severely, as now and then a deep-drawn, but half-smothered sigh or ejaculation indicated in a way by no means hard to understand. This wholesale mode of dispatching matters was attended with becoming solemnity: the surgeon proceeded with his wonted steadiness and consideration, and the row of patients interrupted the silence only at intervals by some remark touching their individual cases. At the lower end, a native lady of a very comely appearance had taken her seat, without the necessary etiquette of an invitation; and as the work was advancing, she was heard to say that her

eyes were not better; "Why," said the surgeon, addressing me, "that is a fib; for she told me this morning, when I inquired, that they were better." The reason of this change in her statements appeared at the close of the operations, when she asked, with a well-affected astonishment, whether no cutting was to be done to her eyes. The answer was, that there was no need of such interference, since the remedies he had given her, if applied at their proper seasons, would remove all the inconvenience. This, however, was by no means satisfactory; for she had observed that those who submitted to pain soon recovered and left the hospital, while she was still under treatment; and therefore she had resolved, upon mature consideration, that a speedy relief was worth a little smart, though it might be very keen for the time. When I saw my friend afterwards, I said, "The lady was perhaps right after all; for as her habit is full, her eyelids might have been turned up and scarified with advantage." "Why," he replied, "I never resort to severe measures when mild ones will do; but if I had thought of it she should certainly have been indulged." She had endeavoured to conceal her disappointment with an amiable smile, and with an air of softness not at all uncommon among her countrywomen, but it was evidently very great.—At Canton, another of her sex had an enormous tumour upon her wrist, extending on the hand downwards, and on the forearm in a contrary direction. From a disintegration of the parts, the general health had suffered so much that there seemed but one step between her and death. The removal of the arm was the only chance of saving her life; but to this proposition she demurred, alleging the non-concurrence of friends, and so forth: at length she told the doctor, that if he would give her one hundred dollars, he should have the pleasure of cutting off the limb. It appeared that this poor emaciated, and apparently death-stricken creature had been entering into the following calculation:—"If I lose my arm, my husband will perchance despise me; if can get the doc-

tor, whose goodness is like the sea and the great mountains, to give me the hundred dollars, I can buy my husband's love, or, if unsuccessful that way, provide for myself." This proposal annoyed the bystanders, who suggested that it was fear which made her withhold her consent to the only measure that could save her life; but this insinuation she treated with the strongest marks and expressions of contempt, as if the dread of pain would be the last element to find a place in her computations: and as I was a short time after present at the amputation of the affected member, I can bear testimony that her practice did not come behind her theory. Only one thing seemed to give her concern, and that was a refusal to let her have the pleasure of watching the progress of the operator's knife. Her husband, a debonair young man, sat in the great room below during the operation, in a couching and pensive attitude, with now and then a look upwards, to ask the attendant who happened to pass by if all were over. His partner, who had underrated his kindness, soon began to assume the colour of reviving health,—a melancholy deadness was replaced by a smile; and the last time I entered her room, she and another of her companions in affliction were much delighted at an opportunity of examining the texture of my great-coat. This was a freedom not often allowed by foreigners, and, therefore, the more highly prized.

We have been long accustomed to hear that the Chinese have not only a great antipathy to spectacles where blood is spilt, but that they have an ingrained and rooted repugnance to, and distrust of foreigners. It would be no unfair inference from what we sometimes see written on the subject, that a Chinaman had rather die under the authorized care of a native, than accept health at the hands of the barbarian. A glance into one of our hospitals would at once convince the spectator that such assertions were built upon surmise, hearsay, or opinion, uncorrected by anything like the spirit of research. Crowds may be seen there, listening to the

words of the doctor as if they fell from the lip of inspiration, and looking up to him as if he were a being come down from the regions of the blessed on purpose to bring health and ease to suffering humanity. "He is like a god," said an intelligent native who had seen much of foreigners; "for he is *always* at work." If the compliment were far too high, the thought was truly sublime; for Holy Scripture reckons a never-ceasing actuation as an attribute of the Deity. It is not only the poor, however, (who are often driven, by the stress of hard circumstances, to ask relief of a stranger because they cannot obtain it at the hands of a brother,) who avail themselves of the relief afforded at the hospital; but persons of rank and estate are often seen, with their train of servants, mingling with their inferiors, and waiting with patience till the physician has leisure to hear their case. Among the visitors of this kind was an officer of the army, who soon gave us proof that he was better acquainted with the ease and refinements of high life than he was with the "hardness" of a soldier. A little smart made him cry out lustily, while his attendants, with a countenance full of woe, echoed their master's complaints in a way that did the highest honour to their sympathy; for surely Chinamen have hearts to feel for one another. A medicine was given to be applied, after the example which had been just set, and the great man took his leave with the usual display of ceremony, in which he did not forget to notice the native assistants at the hospitals;—their service in such an institution being deemed more than an amends for the lowness of their birth. And he was not the only one to recognize them in this way, which led us to observe more than once among ourselves, that but for the hospital no such honours would have ever lighted upon their heads. After the lapse of a few days, the officer again made his appearance, and apologized for it by saying, "When my servant applies the remedy you gave me, I cannot forbear calling out, which makes him desist from his proceedings; now you do not care for my crying, and,

therefore, you must kindly apply the remedy yourself. But to all these," pointing to a large number of both sexes, "time is precious; to me it is of no consequence; therefore, wait upon me after you have dispatched the case of every other person before us." This was nothing more than a man of considerate feeling ought to have done; but how few of my readers would be prepared to hear of it in a Chinese, and especially that it is not an unique instance, but only a fair specimen of what happens on every suitable occasion. Among the out-patients of the institution at Canton was the *nam hae*, or chief magistrate of the district, a person of the most dignified behaviour. The writer visited him in company with Dr. Parker, and Messrs. Morrison and Thom, and admired the good order of everything about him. He stated the opinions of the native doctors as to the cause of his malady, and, in our presence, wrote out a fair history of his own case, that the medical adviser might see it at one view. As the treatment advanced towards a successful issue, he continued to furnish, from time to time, a similar bulletin of his own health, in which he carefully noted, in minute detail, every improvement, with every symptom of disease that still troubled him. Physicians in this country do not always find patients of equal candour and sagacity. These bulletins of health he designated by a term usually applied to a petition presented by an inferior to a man in office, and which has from thence acquired somewhat that is humiliating about it. The proper sense of the term, which is that of a plain and orderly statement, was doubtless the one in which he intended to use it, without any reference to its accidental or associated meaning; but my Chinese teacher did not regard the matter in this light, for when one of these was shewn to him, he, as a humorous friend observed, first looked through, then over, and lastly below his spectacles, as if distrusting his dioptric instruments, both natural and artificial.

Nor is this esteem for the stranger's goodness and skill

confined to males: females give still better proofs of it, if possible. The poor creature mentioned before, whose breast presented a hideous spectacle, was brought into a room unaccompanied by a single friend, bound hand and foot to a table, and then, without a sigh or a groan, submitted to a frightful operation; while nothing testified her sufferings but the quivering of the feet within the short allowance of their strait-laced confinement. Another of her countrywomen underwent the same operation; but as the integuments were much thicker than the surgeon had anticipated, he did not remove the part with his usual success in point of speed, so that her pain was not only prolonged but greatly increased by the course he was obliged to take: there was perhaps something besides in her habit that rendered the pain more severe. A Chinese who professes himself a pupil at the hospital, and has distinguished himself by his assiduous attention to the patients, attempted to soothe her by some words of consolation, to which she replied, with a sense and magnanimity that appear truly astonishing, when we consider the acuteness of her sufferings and the aptness of nature to give way on such occasions, "*The doctor will take care of me.*"—The wife of a Moravian missionary, when the flames of her burning tenement gathered round herself and her children, was heard to say, "It is all well, dear Saviour; I expected no less." There is a correspondence in these two examples of courage, though one was without, and the other with, the grace of our Lord Jesus Christ. Moral computation tempts us to ask, "What could not the Gospel do with such hearts as these?"—To prove that this was not a fit of courage, another trial soon overtook her; for the woman who had undergone the operation an hour before her died the same evening. When they told her about the fate of her companion in affliction, she said, "She was older than I am, and she did not feel so much pain as I did, and, therefore, I am not alarmed at her death." This mode of construing pain

as an argument for indulging hopes of recovery may seem strange at first, but it is doubtless founded in experience, and might easily be demonstrated in theory. Her whole case was, from first to last, curious, and deserved a minute and faithful record; but what seemed most strange was the coincidence of a robust and active state of health with such a mass of death in her bosom. I saw her a day or two before I left Canton, when the healing process had been fairly set up, and all her smarts and ails had left her. Among other things, she said, "The Chinese were all bad people." I inquired what they had done to her, but received no answer. An intimation was afterwards given, that she thought the conduct of foreigners was so transcendently excellent, that the character of her own countrymen seemed vile in her sight. If this be a fair sample of the light in which kindness may bring the Chinese to regard us,—and I am sure it is,—may we not affirm them to have a stock of sterling sense to see and choose what is good, and a stock of kind-confiding sentiment to requite it? And can we think too highly of these measures, which lead us to discoveries and results so creditable to human nature, and so calculated to evince that a nation cannot make a great stir about the outward forms of morality, without securing some of their inward graces at the same time?

CHAPTER XIV.

CHINESE MILITARY AND NAVY.

The Chinese appear to have as great a taste for martial achievements as any nation that owns a place among the records of antiquity. The charms and the brunt of battle, the victories and defeats of warlike champions, are displayed upon all their stages; and the educated and the rabble kindle alike with enthusiasm at such spectacles. We see how the mighty man catches a spear which two ordinary men can scarcely carry, whirls it round as if it were only a walking-cane, and then, breathing carnage, throws himself out at the door to charge the enemy at the head of his followers. Another grasps an ensign, and stamps on the ground, as if he meant to shew the vigour of his mind by the firmness of his step. A third jets out his beard, claps his hand upon his sword, and paces to and fro, in a paroxysm of martial wrath, panting for action. In all ages, the Chinese have shewn a love for fighting, if not always in practice, at least in theory. They have taken a pleasure in the "glorious circumstance of war," although on some occasions they have exhibited a disposition to shun some of its severe realities. They have had frequent struggles among themselves in times of yore, have fought many battles with their neighbours, with different issues; and, at this time, exercise a real or nominal sway over all the adjoining countries—an ascendancy which they have gained by their arms.

If Commissioner Lin had succeeded in burning our ships at Toonkoo, and found that we were too feeble or too much shackled with our Indian possessions to resent it, he would have followed up his work by marching an army from Tibet to take possession of Calcutta.

The arms of the Chinese consist of various kinds of lances, bows, swords, and matchlocks. They seem to be still imbued with the mistaken notion, that the deeds of a weapon must bear a proportion to its size and savage aspect. A short sword and a light target, however, are not

unfrequently combined, which intimates that they have, in some instances, taken a lesson from experience. To the use of these handy tools they are well trained; and are withal taught to run with celerity and ease. This observation, however, applies only to the soldiers composing the garrison of a city: I question whether the ten or twenty thousand that were on their way towards Macao had received an equal share of this useful kind of drilling. Their matchlocks are necessarily contemptible, when compared with our muskets; but they will be obliged to put up with them, as China does not supply a gun-flint from any of her vast resources—there are no chalk-cliffs, and, consequently, no gun-flints. A detachment of Chinese military followed the Nanhae when he came to repress a mob which threatened to demolish the factories, and gave us an opportunity of seeing them to advantage. There was no uniformity in their arms or accoutrements; and, though they ranged themselves in a line, they seemed to have no idea of a simultaneous step. After a short time, they laid down their arms, and converted them into seats to rest themselves upon. There was, however, an obvious suppleness in their limbs, which is generally the result of much exercise. The unarmed crowd retreated at the sight of them, so that we had no opportunity of witnessing an encounter. They shewed an unwillingness to use their arms, which appeared very becoming, and left it to the police to deal with the more obstinate of the assailants. A swordsman, on one occasion, ran to drive back a few who were encroaching upon the peace-officers, and gave us a specimen of his skill in the use of his feet which was very creditable. If this detachment was a fair sample of a regiment, we should be inclined to think that each soldier chooses what kind of arms he likes best; and this opinion is strengthened by everything we see in the guard-houses, on the stage, and elsewhere.

A stout man, well trained in the use of a deadly weapon, is not to be despised as a foe, especially where he has the

choice of ground, and can exchange the ordeal of a regular combat for the wavering ebbs and flows of the skirmish or the unseen wiles of the ambush: but the swarms which the Chinese could bring into the field is a matter of secondary importance. The greater the number, the more difficult it is to preserve order, the more easy to catch the ague-chills of panic; and the more fatal is every volley from the enemy, when scarcely a random shot can be fired without doing execution of some sort. A question naturally arises, What do the Chinese know about military tactics, or the methods of marshalling a host in the order of battle? An unqualified answer could not, perhaps, be very safely returned to this question; yet I suspect we should not be wide of the truth in saying, "Little or nothing"; because whenever we are indulged with a view of their soldiers, we cannot discover even the first principles of order. In old times, they had some conceptions of the matter, but, while they have improved in industry and happiness, they have declined in almost every branch of knowledge. Tyranny and science are not cater-cousins—they are, in fact, the reciprocals of each other; as the one increases the other decreases. In a volume of a native encyclopædia we find some instructions upon the subject, a glimpse of which I will endeavour to give my reader. The Chinese have a great attachment to the number five; hence the soldiers were grouped in fives. Ten of these groups formed a company of fifty men, either of horse or foot; eight companies formed a battalion, or *chin*. Each company had five ensigns, and five supernumeraries, so that a battalion amounted to four hundred and forty men. It does not appear that the company was uniformly confined to fifty, but was subject to considerable modifications in point of number. When the soldiers were marshalled in battalions, they sometimes consisted of thirty-two companies, who were stationed so as to give a certain configuration to the army. Each of these configurations had some fanciful name, as "a flying dragon,"

"scudding clouds," &c.; it had also eight points, corresponding to the eight *kwa* described and figured in our chapter on "Philosophy"; for these *kwa*, containing the formula or essential theorems of universal nature, they were of necessity followed in the arrangements of an army. Thus they took the advice of the Roman orator, and "followed nature"; and here I am sure we cannot choose but to admire their wisdom.—The army sometimes consisted of eight battalions, and completed a solid square, in the middle of which the general held his prætorium, or pitched his tent. Twenty-four battalions, with one-half picked men, composed two semi-circular lines on one side of this square; they were called the "ramblers," and seem to have resembled the "*velites*," or light infantry of the Romans. Upon these devolved the duty of encountering the enemy, while the general, in the middle of his phalanx, remained a quiet spectator of the action. This method, I think, seems feasible, even to one unused to such considerations. Twelve battalions advanced to meet the van of the enemy; each of them, from its structure, was able to maintain discipline within itself, and to make a firm assault upon the line before it. If any one of them were driven back, it was immediately reinforced by a battalion of fresh men from the rear; and thus another engagement was fought. It is said in praise of the Roman stratagem, that the enemy must have had the strength and resolution to overcome them in three several encounters for the decision of one battle; but in the Chinese method, there must have been twenty-four several engagements before the enemy could reach the main body of the army, when he would have to engage a solid square of soldiers, who were fresh and, if what they ought to be, impatient for action. I should not have given the natives of the Celestial empire credit for so much warlike stratagem, did I not see it upon the pages of their own Encyclopædia. This statement, too, has many marks of authenticity about it, so that no room is left to suppose

that it might have been borrowed from Western nations. It remains to be seen whether our troops, should they make a descent upon the coast and penetrate into the country, will find any traces of this discipline. If they should encounter an army thus marshalled, they will have to fight for a victory, even though the Chinese should evince but a small degree of resolution. But, on the contrary, should they meet an undisciplined host, they will drive it before them, however numerous it may be. Unbounded confidence in the courage of an officer, and an absolute obedience to the word of command, whereby a column of Sepoys advance to the charge like a piece of machinery, are, I apprehend, rarities in China.

These general views of their tactics, which I have taken from their Encyclopædia, are followed by numerous details as to the manner in which the men are to be arranged in each company, order of marching, modes of encamping, arrangement of the guards around the general, and so on, which might engage the attention of a military man, who would be able to say how much was merely conceit, and how much was useful.

Boxing seems to be considered as a part of a soldier's accomplishments, since if, by mischance, a man lost his weapons, he could have recourse to his fists. In combats upon the stage, the competitors are represented as throwing away their swords, and prolonging the struggle with their hands. The foreground of the following illustration represents a couple as they appear after casting away their swords. The Chinese throw the body into every variety of attitude, but seem to know nothing about the mode of parrying a blow. Instead of this, they endeavour to thrust their long nails into their adversary's eye, who is also not aware that a very slight stroke of the hand would ward off the mischief aimed at his visual organs. It is, however, still more wonderful that they should be strangers to the practice of firmly clenching the fist; but they merely strike with the hand open, or with

the fingers slightly bent. A great deal of parade is made in the way of prelude; the breast and the arm being bared, and presented in a manner truly characteristic of the nation. Specimens of this preparatory display are now and then seen in common life, where the effect of a fierce volley of rounds is

deemed insufficient; but it has never been my lot to see a blow struck that would give a European a moment's smart. In a little work I have on the art of fencing, a man is represented in the act of striking a heavy weight, suspended by a string, for the purpose of increasing muscular strength; and a

practice similar to this was well known among our prize-fighters some years ago, though it seems that the Chinese had the start of us in this ingenious discovery. If we could see anything like a graduated arc, we might fancy they had the principle of the ballistic pendulum, invented by Robins, to ascertain the force of balls when projected from the mouth of a cannon. I was once threatened with a practical proof of this art near what is called the barrier, at Macao, because a companion of mine had given some offence to the keepers of the wall, by taking advantage of a dismantled part to get a peep at the other side. One of them, as champion of the rest, came up and made a vigorous display of the various positions into which he could throw his body, either for annoyance or defence. At every important shift, he uttered a thundering vociferation, to give greater effect to what he was doing, and ever and anon his companions shouted as they stood gazing from the wall, while the writer remained quietly waiting to see at what part of these evolutions it might be necessary to interpose as a matter of self-defence; but as this interposition did not appear to be called for, I retired, after giving this soldier and athlete ample time to try his hand at something more than show if he chose.

The Chinese navy scarcely deserves so important an epithet. Their war-junks, or "soldier-ships," are about two hundred tons burden, with two masts, and as many sails, which are hoisted and lowered in a series of tiers or folds. Their form is rather more compact than that of the common junks, but still very awkward and unwieldy. A great deal of timber, with very little firmness in construction, or principle in workmanship, is the principle of Chinese ship-building. Enormous beams run from stem to stern, and from side to side, to give stability to the whole, or rather to keep the different parts of the fabric together. But as the ribs and timbers are hung in some measure to these beams, if a heavy shot should happen to displace one of

them, the soundness of the entire framework would be endangered. The bulwarks or parapet are high towards the ends of the vessel, and are cut away in the waist or middle, where the guns are ranged. The guns are few in number, and inconsiderable in size—the largest not more than a twelve-pounder. They are mounted upon wooden carriages, and are incapable of elevation or depression. In the short action at Chuenpe, most of the shots ranged among the sails and rigging of the Hyacinth and Volage, and consequently did very little damage. As China is populous, these junks usually carry a great many men, who, from a natural facility, can be stowed in very close compass: but their seamanship has but little scope, as the masts and rigging are very simple. For this reason, the design of employing foreign vessels was dropped, as, in the hands of native sailors, they would only have been as so many inclosures, where several hundred human beings were shut up in readiness to be sent to the bottom at the discretion of the enemy.

CHAPTER XV.

CHINESE PHILOSOPHY.

"The sages of antiquity," says the author of a work on combinations, "considered the following things as the elements of all the changes which they saw in the kingdom of nature, or in the government of the world:—

"1. Essential principle, or essence and motion, or vitality, or air.

"2. Structure, organization, and number.

"3. *Yin* and *yang*, or darkness and light,. rest or activity.

"4. Complete or deficient, *i. e.*, an adult, or in a state of puberty.

"5. Going and coming, or past and future.

"6. Advancing and receding.

"7. Stationary or changed.

"8. Happiness and injury, propitious or hurtful."

These were eight twin-predicaments into which those philosophers cast all the phenomena they saw in the physical or moral world. Every animal and vegetable hath its essence and vitality, its organization and the number of its parts,— it is active or dull, it is full-grown or in its nonage, it is past or future (as there is properly no present, as in Hebrew), it is advancing towards or receding from us, it is stationary or in a state of change, it is useful or hurtful to living creatures.

These several pairs of categories seem to have been ranged in order upon the circumference of a circle, for sightliness or for easier remembrance. This was perhaps the first step the Chinese took in physics, logic, or metaphysics, for it has a little taste of all three of them.

These sages seem in their lucubrations to have observed that numbers were even or odd, divisible by two or by one only; and as they had seen that 2, 3, 4, 5, occur very often in the parts of different animal and vegetable creatures, they fell into the conceit of Pythagoras, or one of his masters, that numbers exert a wonderful influence upon nature.* To develope this idea with a view to first principles, that is, to even and odd, they began with the *monad* and the *duad*, and called the former *yang* and the latter *yin*. These they represented thus:

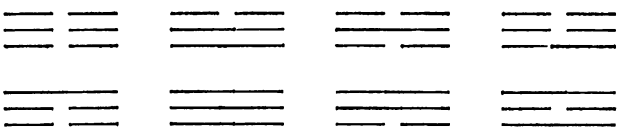
Yin. *Yang.*

1. — — 2. ——

* See his life by Iamblichus, Porphyry, and an anonymous writer of the life of Pythagoras, in several places.

If we repeat the first, we have 3 ⚌ the greater *yin*.
If we repeat the latter, we have 4 ䷀ the greater *yang*.
If we place the *yang* above, 5 ䷡ we have little *yang*.
If we place the *yin* above, 6 ䷭ we have little *yin*.

These six may be combined eight different ways, two and two, so as to present as many different phases, simply by annexing each of the first two to the last four respectively.



These are now called the eight *kwa*, and have each a separate designation, and appear to have been treated as the representatives of the eight twin-categories before-mentioned.

We observe that these *kwa* were formed out of six different things; and we observe, too, that sixty-four is the sixth power of two. Now, as this circumstance is minutely insisted on as a matter of great importance, we must contrive, by placing these eight *kwa two and two*, i. e., by addition, to get sixty-four different phases. Each of these phases will have of course its appropriate name, and be symbolical of certain substances, or rather their attributes or moods.

This invention is inscribed to Fuhhe, the father of Chinese literature, and was modified a little by Wan Wang, who shifted the top, which was ☰, to the right-hand side, and called it west. He classified the sixty-four phases and threw them into groups, and then formed new combinations by taking the different members together, just as Fuhhe had done with his *kwa*. Confucius applied his hand to them, not to improve or to alter, (for he had neither wit enough for the one, nor courage enough for the other,) but to confine their application to the government of a state; just as Socrates called the attention of men from the study

of nature, περὶ παντων φύσεὼς, to the consideration of morals. Confucius succeeded, and has ever since kept his countrymen with their eyes fixed on himself as the grand epitome of all learning; and hence, in a work now before me, it is said that since the time of Confucius the doctrine of combinations declined, so that nowadays the study is forgotten. This doctrine of combinations, though it looks like a farrago of mystic cabala, constituted one of man's earliest attempts at philosophy, and must therefore be treated as an antiquarian curiosity. At the hands of the Chinese it deserved better usage. They ought to have received it as a valuable tradition on one hand, and made it their business to verify its truth by the study of nature on the other. But they determined to give heed only to Confucius, as he had the good fortune to spring up in an age when knowledge and independence of thought were on the wane, and when the different princes who then partitioned China among them, were either given up to ease and sloth or engaged in sanguinary wars with each other.—Moral teachers, from Socrates downwards, seem generally to have had a spleen against the investigators of natural truth. Hutchinson, in his *Moses' Principia*, borrowed the little he knew about natural philosophy from the writers on physics, and abused them at the same time with all his heart for the loan they had lent him. Pope, in his Essay on Man, throws dirt upon Newton, and shews how fain he is that his reader should study nothing beyond the prescription set down for him in that poem.

The study of nature being laid aside, men of the best parts devoted themselves to ethics, while the rest took up the fragments of Fuhhe and converted them into a system of fortune-telling, just as the Chaldeans turned their astronomical knowledge into a species of judicial astrology. I once referred to this subject in communication with a carpenter, who took pencil and paper, and drew out a diagram without reference to book. There were some mistakes

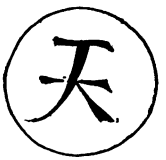
in it, as one might expect from such an extemporaneous performance; but it proved that ordinary people think the principles of this fortune-telling fully within their own reach. This philosophic and fortune-telling diagram is now before me, as I preserved it among other memorials of the Chinese. It consists of five circles, with earth at the centre, and at once suggests a resemblance to the spheres of Grecian philosophy. On the inner circle the four cardinal points are ranged; upon the next, the twelve periods into which the day of twenty-four hours is divided; upon another, the eight *kwa* described at the commencement of this chapter; and lastly, upon the outer, certain terms, twenty-four in number, which I suppose are used as symbols in connexion with what stands upon the inner circles for the development of all the soothsayer's orbs and principles. Every variety of knowledge in China is marshalled in this way; each object has its analogues or correspondents, which are ranged opposite to it upon a circle, either within or without. Mr. Swainson's notions about the circular arrangements of animals are altogether after the Chinese fashion, though certainly neither he nor his forerunners in the ternary or quinary systems of analogies travelled as far as the Celestial Empire for their first suggestions or premonitory hints. I do not compare these excellent zoologists with the Chinese for the sake of disparagement, for I believe they have truth on their side, and that their views are no less applicable to plants than they are to animals.

The eight *kwa* present a system of analogies and dependencies which I have endeavoured to explain with all the simplicity I am able. If I have puzzled the reader, I am willing to beg his pardon; and if I have not stated the matter with that evolution of principle of which it may be capable, I hope I shall be able to amend my fault on some future occasion.

Yin and Yang.—I have now to exhibit another symbolical diagram, which was intended by Fuhhe to pourtray the reci-

procal condition of certain things in nature. Light and darkness, activity and inertia, heat and cold, are opposites or reciprocals; as one increases the other decreases. In the figure, the black portion represents darkness and the white portion light; as it expands at *a*, the darkness contracts, till at *b* it is a minimum and the light a maximum; from *b* the light begins to contract, and of course the darkness to expand. Let us call the darkness *yin*, and the light *yang*, and we shall have the phraseology as well as the pith and marrow of this part of Chinese philosophy. By such a diagram as this we might represent the different temperatures throughout the year: at *b* would be the maximum heat, at *c* the maximum cold: it might also denote the light and darkness of the twenty-four hours, when noon would be at *b*, and midnight at *c*. In the human body, certain vessels are destined to supply the parts with fresh matter, while others convey it away; these functions correspond to plus and minus in algebra, and may be represented by the same diagram. But if we look at the nervous activity and nervous rest as the inverse of each other, I think we shall come nearer to the ideas of the Chinese. Both of them are necessary to life: if the nervous system

is too much excited, the mind and body are injured; if too little, disease and bodily inaptitude are the results. Let us call the nervous activity *yang*, and the quiescence, or rest of that system, *yin*, and we have two quantities which are the inverse of each other, but both alike necessary to life and health. Then let us consider the former as denoted by the bright part of our figure, and the latter by the dark, and we have a graphic or pictorial representation of a well-understood phenomenon in the human constitution. Let us not therefore despise the poor Chinaman's spiral,—since we can adapt it to many things with which we are familiar in nature,—but allow him genius enough to have discovered many things in philosophy, if he had not had the misfortune to deem Confucius the grand exponent of all wisdom and knowledge.



The three subjects,—Heaven, Man, and Earth.—Heaven is represented by a bright circle, earth by a dark one, and man by one that is half bright and half dark, as he is composed partly of an immaterial and partly of a material principle in his soul and body. These three diagrams are found in the 10th volume of the *Yih King*, and are followed by a few pages of philosophic reasoning upon the ideas which they represent. *Taou*, word, *logos*, or eternal reason, is regarded as the cause and originator of heaven and earth. It corresponds therefore to the Deity: but it seems to have no personality—nothing in the nature of an attribute that can properly excite our awe or engage our love. Heaven and earth gave existence to man, who understands the reason of heaven and earth, and all creatures. As perfection is summed up in man, then it follows, that he is able to give birth to a people, or to organize human beings into a state

of social polity. The ability to found states did not pertain to all men, but to a few only, who were called *shing jin*. A civil government is deemed to be the most excellent thing that heaven or earth can exhibit: he therefore who establishes this most excellent thing must of course be the best of all beings. It is not surprising, then, that Confucius, who was ambitious of the rank of *shing jin*,—by being the modeller or reformer of states,—said so little about religion. He did not like to retain God in his thoughts, because he was fain to be thought a God himself. There is much acuteness and much apparent truth in the philosophy of the *Yih King*, but it is too abstruse in theory for common use; and yet it often descends to what look like matters of fact. "The sky," says the writer of it, "by the influence of light and heat, developes and brings things to maturity —the *shing jin* organize and perfect a community. Both have four officers. The sky's officers are spring, summer, autumn, and winter: *yin* and *yang*, cold and darkness, and light and heat, rise and fall within their compass. The *shing jin*, or founders of states, have four officers, — philosophy, poetry, moral books, and history: politeness and music ascend and descend within their sphere. It is the office of spring to give birth to things, of summer to ripen them, of autumn to gather, of winter to lay them up; so it is the office of philosophy to produce a community,—of moral books, to bring it to maturity, —of poetry, to gather the fruits,—of history, to lay them up." The sentiments of piety are so natural to man, that even atheism cannot wholly divest itself of all traces of them. "If a man preserves a connexion with heaven and earth, sun and moon, he does not deviate from his proper kind. A man born upright deserves to be called honourable; but if his honour does not agree with the honour of heaven and earth, he breaks the order of heaven and earth, which is the greatest of all misfortunes."

CHAPTER XVI.

DIET OF THE CHINESE.

The staff of life in China is rice; and early habit has so far exerted its wonted energies, that the natives eat it not more from necessity than from choice. To most of us on this side of the world, rice is insipid, and we marvel how the Chinese and Hindoos can be so fond of it; but in England rice is seldom boiled so as to present that loose-grained appearance which it does when dressed by people of the east. It has not the taste of the Indian rice, that peculiar flavour which renders it acceptable to those who have visited southern latitudes, and acquired a relish for it by virtue of association. The Chinese eat it out of a basin, and instead of picking it up with their fingers, as the Hindoos and Philippine Islanders do, or with their *chop-sticks*, piece by piece, they lift the vessel to their mouth, and, by a rapid and eager motion, *sweep it into* the alimentary porch. On board the boats that crowd the banks of the Canton river, children of all ages, at dayfall, press near to their mothers, who fill their basins to overflowing: these they take and empty with a contentment which shews that their wishes never ascended any higher than the rice-bowl. This is the meal of the poorest grade; but those who are blessed with the slenderest pittance above what is required for rice, lay it out in fish, pork, and fowl, to give a relish to that main stay of existence, the rice. In this, we have the counter-

part of the old English fashion of meat and bread; so that nature seems to suggest a union of the vegetable and flesh diet, in which the former preponderates.

In the management of their fish, fowl, &c., as items for the table, the Chinese display great skill and neatness. The common reproach, that a native will eat anything that comes under the denomination of meat, is just in appearance, since he seems to proceed upon the principle involved in the familiar adage, "Waste not, want not." But it should be remembered, that this happens from a love of variety, and not from a scanty supply, which reconciles our Gypsies to the animals chance has consigned to the ditch. Every Chinaman is luxurious in his ideas, and he will have an assortment of dishes, be the ingredients ever so humble. Fish of every kind are eligible for the table, and, since the seas yield an abundance, they are very plentiful. As the waters are covered with fishing craft, it might at first excite our surprise that the numbers are not thinned; but the prolific nature of fish will enable us to account for the abundance; and the fact that the fishermen catch the sharks and other fish which feed upon their fellows, will suggest to us the reason why so many millions are preserved for the net. The death of a single shark is the life of many hundreds of his companions in the briny deep, since he is cut down at the commencement of his career in the work of slaughter. Large quantities of fish are dried in the sun, and are sold at the shops and in the market-places to those who treat dried fish as we do anchovy, namely, as a sauce for less tasteful viands. Pork is plentiful, but never agreeable to the eye of Europeans, from its shining, flabby appearance. It has not the taste of its congener among us, and is only tolerable when cut into thin slices and fried in soy, to correct the grossness of the natural juices. The natives cut it in long slices, or rashers, and hang them upon lines to dry in the sun. Treated in this way, they are not disagreeable even to an European,

though, by their form, they might easily persuade us that they had been smelled but not tasted by the dog, or his household mate, the cat. Poultry are reared without number, but in size and condition they are seldom much to be commended; and as no time is allowed to intervene between death and dressing, the flesh is thready and sapless. The alternation between greasy pork and lean fowls is not always calculated either to provoke the appetite or sustain the health of the stranger, who has to conflict with care and a hot climate at the same time. The ducks are dried like the fish and the pork; and, from the small amount of muscle, they look like a bit of skin stretched over the gaunt anatomy of the bird. A man hawking about the streets of a town, with a bundle of dried ducks at his back, might be taken as a characteristic of the Chinese nation. The blood of the domestic fowl is spilled upon the ground, but that of the duck is preserved in a small vessel, that it may be moulded into a cake by the process of coagulation. It is then put into water to remove a portion of the colour, and, as I suppose, to enhance its good qualities. We see, then, that the Chinese are discriminating, even in the use of that inhibited article, blood: "For blood, with the flesh thereof, which is the life thereof, ye shall not eat." What the essential difference between the blood of the two birds may be, is a problem I shall leave for the discussion of gastronomists more learned than myself. I had forgotten to mention a point in zoology in reference to the pig, and that is, the striking analogy between his habits and those of his master. A Chinese admires a round face and the smooth curvatures of the tunbelly; and when leisure and plenty conspire, he studies these perfections of personal beauty. Now, in these respects, the Chinese variety of the swine is fashioned after the same model. At an early period, the back becomes convex, and the belly protuberant, while the visage shews a remarkable disposition to rotundity. In moral character there is a very amusing similitude. Ever since the com-

mencement of foreign intercourse, the native magistrates have always evinced a disposition to run counter to every rule of common sense, and were never to be managed like other citizens of the world. The swine is carried in a cradle, just large enough to contain him, suspended upon a pole between two men. This, where labour is cheap and the paths are narrow, is a safe and expeditious mode of conveyance; but the difficulty lies in persuading him to enter this domicile. To accomplish this, the owner places the cradle before the pig's head, and straightway begins to pull his tail, when the animal, thinking to play his benefactor a game at cross-purposes, suddenly darts into the place prepared for him. When at his journey's end, the porters dislodge him by spitting in his face. My diplomatic suggestions about China are all of them founded upon this postulate, that we ought to study the native character first, and proceed accordingly: the Chinese has taken that course with his pig, and his success is perfect.

Dogs are, as is well known, a favourite dish among the natives. They are fed for the table while young, and, being clean and well conditioned, a stranger may contemplate them as an article of diet without much offence to his sensibilities. They are exposed for sale in baskets, and seem well contented with their lot. The cat is also a kind of *recherché* among epicures, but seems far from relishing the compliment, for, whether hid in a bag or peeping through a wicker cage, she utters many a loud and dolorous yell, as if fully conscious of her impending fate. The fellows who deal in these creatures are the most unfeeling brutes in the world, the yeomen of Smithfield not excepted, and so the cat has good reason to howl. The buyers open the mouth of the animal, and examine the state of the teeth, and in this way they ascertain the age and health of it. As I was once passing by a shop, I saw an old man very anxiously engaged in alluring his cat to sip a little milk, which he had presented to her. Cats seldom disdain milk,

but no entreaties could, in the present instance, prevail upon puss to taste. The old man heaved his breath with a sound between a sigh and a groan, while two kittens filled his ear with their piteous wailings; he then looked at me, as if uncertain whether he should deem me worthy of the honour of sympathizing with him in his misfortunes. Puss, it seems, was very ill, and unable to bring up her kittens; and thus the hopes of the season were in danger of being extinguished.

Among the vegetables of the country is the *pih tsae*, which, in form and colour of the leaf, resembles a turnip. The mid-rib of the leaf is remarkable for its white colour and thick texture, which two circumstances compose the characteristics of the plant, and give it an agreeable appearance when set upon the table. The sweet potatoe claims a place among those which are not in much esteem, and is seldom distinguished for its good quality. The root of the *sagittaria* (arrow-wort) is in frequent use, but is seldom sought after by foreigners. The *leen hwa* (*nelumbo*, or water-lily) is very much esteemed by the natives, and not disdained by the foreigner. The root, as it is called, is made up of a series of joints, of a cream colour, and full of hollows. In the sound view of philosophic botany, this is not a root, but a stem, which runs horizontally in the water, and throws out its magnificent leaves and flowers at the joints. The stem is blanched by lying in the moisture, and rendered fit for eating by a process similar to that which prepares our celery and sea-kale for the table. When boiled, the texture is firm, and requires a full allowance of mastication. The juice is remarkable for its tenacity, and may be drawn out like the gum which is spun from the spinnerets of the spider. The *mate*, or water-chesnut, is the bulb of a species of rush, and in form and colour reminds one of the chesnut. The texture is dense and granular, but it does not dissolve in the mouth like the potatoe. Its taste is very agreeable, but it requires more chewing than we are wont to bestow

upon our vegetables. The Chinese near the market-places boil the *mate*, and sell them to such as want a cheap and instantaneous refreshment. A dumpling boiled in a sweet menstruum or syrup, and a *mate* decorating the bubbling pot with its snowy whiteness, are among the chief articles of wayside cookery. A species of bindweed, which delights to float in the running stream, is grown in large quantities, in the spring of the year, for the table. The sight of its fresh green leaves would fain persuade us that the herb must be good for food, but few strangers would relish the taste till use and frequent trial had produced something like a habit. Pot-herbs preserved in a saline pickle are frequently exposed for sale in tubs, which the assiduous native scorns not to carry from house to house, as they are suspended upon the ends of an elastic pole or yoke.

For compendious and easy cookery, no country outstrips China. Fowls, rice, and vermicelli, are dressed in the streets for the accommodation of those who cannot afford a meal at home. Of such entertainments a hungry man may eat and leave for less than a penny. On board the small boats which line the banks of the streams and inlets, the art of cookery is exhibited in a comprehensive epitome. A part of the deck is removed, which discloses a large boiler resting upon an earthenware pan; this pan answers the purpose of a furnace, while the canopy of heaven supplies the place of a chimney. In the pot the rice is prepared, while the steam from it dresses the several basins resting upon a grating placed within it. The smith, at night, lays aside his hammer and tongs, and sets on his pot of rice, perchance, two or three others of smaller dimensions for the dressing of certain savoury accompaniments. In this country, the baker's oven has taken from the poor that necessity which might have stimulated their industry to exertion, and hence there is no people who turn their means to so little account. The Chinese might well send some missionaries among the lower orders in England, to teach them

how to dress their food, and to render frugality the handmaid of comfort.

The tables of the rich are copiously supplied with every sort of *made-dish* that a luxurious fancy could suggest. Soups prepared from the swallow's nest, shark's fins, *beche de mer*, and almost every substance yielding an animal jelly, are brought in basins among the early courses. Stews of fish, fowl, and quadrupeds, follow them in a succession which seems to the sated stranger never likely to terminate. They are of the most savoury description, and nothing is missed but a little plain vegetable to correct their luscious effect upon the palate. Each course is a simple tray of basins, which makes its entrance and its exit in a rapid but noiseless alternation. The basins increase in magnitude as the meal advances—a practice seemingly at variance with the common saying, "Eating takes away a man's appetite." The guests are grouped at several tables, which custom favours conversation, as well as the convenience of the waiter. Every now and then the host rises from his seat and pledges one of his guests, who rises, in his turn, to accept the challenge. The parties mutually bow, empty their cups, and, by an adroit movement of the hand, render the bottom visible to each other, by way of justification. There is a great deal of refinement in all the punctilios of conviviality, which is chastened by so much good sense that nothing appears overstrained or unnatural. With the foreigner, the early part of a Chinese banquet goes off very smoothly; he enjoys a passing taste of each savoury mess, and gratifies his love for information at the same time; but as the courses begin to increase in their volume and rapidity, his repast is finished, and he would gladly quit the table; but, alas! the host and his friends press him to partake with an importunity which becomes more pressing with the increased size of the basins, till the whole stock of his complimentary shifts, polite refusals, forms of thanksgiving, and so on, is exhausted, and he is obliged to sink into a stupor of ob-

stinacy, enlivened now and then only by a half-strangled bow, or the transient glimmer of a smile. He is, however, after a while, awakened out of his reverie by fresh preparations. Large tables are set forth in one part of the hall by the servants with a diligence which seems to bespeak that they are conscious of the surprise they are just about to create. Anon a servant appears with a large joint, often no inconsiderable part of a sheep, upon a dish, which he presents to each of the tables, by lifting it up in a reverential attitude. Thus each joint is treated as a wave-offering, and explains at once why Aaron was commanded to take the breast and shoulder from certain sacrifices, and wave it for a wave-offering. By this act, he respectfully offered it to God, as the Chinese waiter does the liberal viands to the guests of his master. After each dish has undergone this ceremony, the joint is cut up, and laid upon plates for the guests to help themselves as they please. The lever of solicitation is again applied to the guest, and he is compelled to try the experiment with what success he may; but he finds the meat cold and juiceless, and not commended by a single item in the form of sauce or condiment. He therefore soon lays down his knife and sticks in despair; the natives, however, keep up the eating for two or three hours, "with good spirit," so well trained are they in the arts of good fellowship.

The bakers in China are mainly employed in the making of pastry, which seldom lacks either sugar or "shortening." Cakes of all sorts and sizes are made for the poor as well as the rich. A favourite sort is filled with minced meat, which is prepared by mixing pork, sugar, and so on, together. The workman has a pile of dough on one side, and a heap of minced meat on the other. He pulls a piece off the former, rolls it up in a ball, flattens and covers it with meat, and then folds it up in a ball again. This ball is put into a ring, and is forthwith, by a stroke of the hand, flattened into a cake of a definite size and thickness.

The oven, or rather the baking apparatus, is unique in

form, but not without ingenuity in principle. A furnace, which resembles one of our coppers, stands in the middle of a room. The hollow corresponding to the copper is filled with charcoal; and a lid just fitting the aperture is suspended by chains from a beam which resembles the beam of a balance in being capable of elevation or depression. Upon this lid the cakes and other kinds of pastry are set, and it is moved to its position over the fire, or withdrawn from it, by making the fulcrum turn round upon its axis, at the pleasure of the baker. The necessity for a peel is thus avoided, and the articles to be baked can be ranged with the exactest reference to order. This contrivance for bringing the cakes to and from the fire is like our crane used for loading and unloading boats and barges in our quays and dockyards, and may therefore be easily guessed at by an allusion to that machine.

CHAPTER XVII.

LOGIC AND METAPHYSICS.

The logic of the Chinese is chiefly confined to that part which we call method, or the art of arranging our thoughts for memory or instruction. The native, like a true lover of hypotheses, constrains every class of phenomena to come within the limits of his system. He is a despot, and makes laws for nature, instead of taking his laws from her: yet he acts under the shadow of what looks like authority. He has remarked, for example, that the number 5 often occurs in the works of creation, and has received from tradition and philosophy a regard for the number 8; he conceives, therefore, that many of the features of the moral as well as the physical world may be grouped under one of these numbers. In every work of science a logical diagram or two meet the eye of the reader, and if he is an Englishman, remind him of what he sees in Moore's almanac, where certain mystic circles are drawn round each other to unravel the secrets of fate. The Chinaman describes several circles round a common centre, divides the circumference into five or eight different arcs, and designates them by the terms *wood*, *water*, *metal*, *earth*, *fire*, or with the eight *kwa* or symbols of the divining-board. Corresponding with these, upon the circumference of larger or lesser circles, are set the names of the different phenomena which belong to the department of science under consideration. These circles appear to be

fantastical, puzzling, or useless things, till they are regarded in the light of attempts at logical arrangement; and then, however short they may fall of representing truth, they appear to have reason and design in them.

In the metaphysics of China, the soul is not contemplated apart from the body, and therefore no distinct attributes are assigned to it. It is supposed to be of a fine and subtil nature, and to ascend to heaven at death; but in what capacity, or with what endowments, is not stated. This science, as understood by the Chinese, has nothing of the sublime character bestowed upon it by the Platonic school; neither has it anything akin to the modern system of materialism, as the head or the brain bears no part in the general œconomy of thought and feeling. According to the views of that philosophy which I call modern materialism, the brain is considered as the seat of all the intellectual functions, as well as of the passions, or those feelings which constitute the will of man. Among the natives of China, the whole œconomy of thinking and feeling is comprised within the trunk;—the head, as I have remarked, does not act in any principal part at least. It seems to be a fundamental principle, that each of the different members within the body performs an office in the intellectual sphere precisely analogous to what it does in the animal system. The heart is the fountain of life, as being the grand reservoir of the blood, and the chief agent in its circulation; it is therefore the seat of the soul, or that fine and subtil principle which illumines the whole body with intelligence. Supplied from this source of light, the whole body is pervaded with light.

That the heart is the tabernacle wherein the soul resides, seems to be a notion as old as philosophy itself. It pervades the teachings of Holy Writ, where "the thoughts" and "intents of the heart" indicate that it was regarded as the seat of the understanding. The phrase, "Or ever the silver cord be loosed," is best explained by comparing the heart to a

tent in which the spirit lodges,—a tent which is struck at death, when the silver cord, or precious strings of life are parted.

The heart is compared to the court of the monarch, whence the light of instruction issues, while the other important organs within the trunk have their several courts. The lungs are regarded as the office for receiving reports and deciding upon them. The function they fulfill in diffusing air over the whole body seems to suggest, that in the business of willing they should issue their regulations intellectually to every part. We shall not be far out in likening the lungs to the court of chancery. The liver is the war-office, whence are issued orders in reference to discipline, military tactics, stratagems, and so on. The liability of the liver to sympathize with the mind, when intensely occupied in arranging its thoughts, or in devising measures for the accomplishment of any object, may have suggested the idea of giving it a place where contrivance and courage are officially required. The gall, from its relation to the liver, and its importance in the œconomy, is the seat or office whence are issued peremptory decisions. The bile is prepared by the liver,—so decisive measures are matured by councils of war, plots, and so on. The horse has no decision, no constancy, because, say the Chinese, he lacks this important organ, the gall-bladder. The breast defends the heart, and seems to hold the air which is inspired by the lungs. It is the seat of joy, since at joyous news it heaves and flutters. It resembles therefore the court, whither messengers bring their reports and ministers are sent forth. The palpitations of the heart, *corda pulsantia*, resemble the lively din of an office, where all is interest and all is anxiety. The stomach is the steward, and lays up what is brought into the storehouse of the state. Government officers and princes in the olden time used to lay up large quantities of provisions as a staff in time of dearth, when a hungry people grew troublesome, and could only be appeased by a

supply of food. The Japanese officers or feudal lords pursue this course, and often allay a raging tumult by a well-timed bounty. This would not be a bad plan for soothing the repeal-agitators in Ireland. The spleen presides over the "essence of water,"* because it is the office of the five tastes, and there can be no savour without moisture. It is not only the court where judgment upon things savoury is held, or their merits tried, but extends its jurisdiction to matters of an intellectual kind—it is the seat of that faculty which enables us to feel and discriminate the beauties of poetry, as well as to distinguish between the different condiments which season our food. It corresponds, then, to that region of the brain which craniologists call gustativeness. The large intestine is the office which receives and delivers the ordinances of nature, or the *taou*, inasmuch as the nutriment undergoes such changes as the laws of the universe have prescribed for it. Its companion, the lesser intestine, is an accessory in this work. In Scripture, the heart thinks and the bowels feel; they are the seat of yearning and compassion: with the Chinese, they seem not to occupy any such station in reference to our sentiments. The kidneys, or reins, are the court of authority or power, for wisdom, "which findeth out knowledge of witty inventions," is power. The reins are the court, then, from whence issue all manner of curious arts; they answer to the organ of constructiveness. The Old Testament seems to make these organs the theatre, or rather the secret chamber of consciousness: "My reins chasten me in the night season." There are four other offices mentioned to make up the twelve, but three of these are of a very equivocal character, since Chinese authors give vague and inconsistent hints in reference to their form and situation; but we may pass them over without loss, as they have no share in the

* This "*essence of water*" seems to correspond with the chyme, while *tsing shwui*, or pure water, may refer to the chyle.

intellectual œconomy, and are said to be mainly concerned in the business of secretion. In the philosophy of modern investigators, the brain is laid out in parcels like a farm, and each field is expected to yield a particular kind of grain, according to the nature of the soil. In Chinese speculations, the parts which are meritoriously occupied in the maintenance of health are complimented with honourable posts in the commonwealth of thought and passion. I call it a commonwealth, and not a monarchy, because all serve as well as command: the balance of power is held with an even hand while health lasts, and is destroyed only by disease. The brain is regarded as the centre of reflection and feeling among us, and rightly, because we see that the mental capacities are proportioned to the development of the brain in the lower animals. But the different organs which the Chinese philosophy or metaphysics have invited to take an essential part in this business, sympathize through the medium of the nervous system so intimately with the head, that the health of the mind and the health of the body are in a great measure inseparable.

CHAPTER XVIII.

THE CHINESE LANGUAGE.

The Chinese doctors who, at the command of Kanghe, undertook to compile dictionaries, did not understand the principles upon which their own language was constructed; hence their attempts are characterized by a laborious dullness and an inversion of philosophic method that have not their fellows within the whole range of literature; and foreigners have hitherto followed these models with a devotion worthy of a better cause. And here we have the source of all that mystery which has brooded over every question connected with the language of China. The interminable and chaotic forms in which it has presented itself are due to the native lexicographers, who, being untrained in any scientific inquiry and strangers also to the canons of general grammar, were wholly incapable of excogitating any rational system, however close at hand the materials might be. It will not be impossible to afford a glimpse of the course they pursued without taking our illustrations from the Chinese.

Some of the common terminations in the English tongue are, *ment*, *ness*, *ly*, *dom*, *ship*, &c. Let us suppose that a person who had a fondness for odd things should sit down and register all words ending in *ment* under that syllable, and then follow the same course with *ness*, *ly*, *dom*, *ship*, &c.: a dictionary compiled after this fashion would exhibit a strange view of our etymology, and one well suited to puzzle

and confound the learner. But all our words do not end in these syllables; some device, therefore, would be necessary to bring the rest under these heads of arrangement, which might be this:—Words having *me* at the beginning, in the middle, or at the end, might be put under *ment;* words having *s* in any part of them, under *ness; l* under *ly;* and *d* under *dom.* The English language, marshalled after this curious and novel plan of lexicography, would then look like a heap of crudities, well fitted to "puzzle everybody." Now the Chinese and their imitators have pursued a course that is strictly analagous to this; it is therefore no marvel that the derivation of a language so extensive should appear paradoxical to all who cast their eyes over it. The two hundred and fourteen "*radicals,*" as they were called, resemble, in frequency of occurrence and usefulness, the syllables *ment, ness, ly, dom, ship,* &c., and were most unaccountably regarded as the component parts of all the other characters in the language, which, to humour a system, were broken up into fragments, in defiance of every maxim of common sense and natural logic. In this lies the error of every attempt at classification hitherto made, Dr. Marshman's not excepted.

In the analysis I proposed in the "Chinese Repository" for September, 1838, about fifteen hundred words, with their appropriate characters, are *treated as integrals,* and are ranged among these "*radicals,*" as forming, with them, the proper roots of the language. They correspond to the roots of the Hebrew and other oriental languages, and to the primitive words in our own. Some of these roots act a primary part, like *king,* and others a secondary, like *dom,* in *kingdom.* In my analysis, the derivatives are placed under the primitives, just as words are in an English dictionary, since they are formed in a manner like that which has been instinctively followed in other tongues, both ancient and modern. To assign a proper meaning to these roots has already taken up some of my time, and will require much more before the

work will be complete. Every step in the progress brings the Chinese language nearer in affinity to those which we have reduced to first principles, and furnishes some new proof that the nations of Eastern Asia and of Western Europe naturally, under similar circumstances, adopted a similar procedure. In the outline I have sketched, we have a counterpart of the Arabic, Teutonic, and Sanscrit, inasmuch as we can trace all the compound words to simple roots, by methods which are plain and feasible to ordinary experience. An essay to prove that the Chinese is identical in its structure with all other languages may appear quixotic at the first hearing, but, ere a quarter of a century has rolled away, it will be a matter of surprise that any man should have thought otherwise. Some philologists who honour me with their friendship, have expressed their doubts on this point: my request is, that neither they, nor those who agree with me, should take up the opinion upon credit, but investigate the subject for themselves.

If to the want of intellectual reach and acumen in the Chinese we are indebted for a system that has rendered a beautiful language an ill-assorted mass of jarring elements, we lie under obligations equally stringent to those foreigners who have expatiated upon the fairy dreams of ideographic writing: they have beguiled themselves and all who trust them, for there is no such thing in language as a symbol without a sound. Printers and pedants have invented certain signs which might pass for samples of ideographic writing: for instance, in the first book of St. Isidore we see some twenty-five of such marks; but they form no part of a language, and for a very capital reason—they are neither read nor spoken. Men used sounds as the representatives of their thoughts before they employed a picture or a graphic symbol to convey either the one or the other to the mind. A Chinese called a sheep *yang* before he drew its semblance or made a sign for it in writing; when he had drawn the picture, he called or read it *yang*. To him, and to all who spoke the

same dialect, it suggested at once both the sound and the idea; and hence I lay it down as a fundamental principle, that all the Chinese characters have a sound associated with them, just as much as any word or letter in our language; for the natives of China read them as freely as we do the words which our mothers spoke to us in the nursery. All the natives do not read the characters with the same sound, but generally with variations of the same sound, for there are different dialects in that country as there were in Greece. The Japanese and the people of Lew-chew, who speak a different language, cannot read Chinese, without a previous study, any more than an Englishman. When I shewed a native of one of those islands the nine thousand and fifty-second character in "Morrison's Dictionary," he read it *sew*, that is, he gave me the Chinese sound of it, while another called it *osămee*, which was its meaning in his own language. If a stranger were to ask me what the same character is, I might answer *sew;* if he asked its meaning, I should add, *to direct*, which is equivalent to *osămee*. These are things so self-evident that, like first principles, every attempt to make them plainer only tends to obscure them. The mystery lies not in the Chinese language, in either its structure or its use, but in the inaptitude of the terms we select for conveying our ideas about it.

In Chinese, I affirm that the roots or *primitive words have each their appropriate symbol*, which symbol suggests the sound as well as the idea. The derivatives, which amount to more than forty thousand, are formed by putting two or three of these primitives together, agreeably to the practice we follow in the English language. *Stair* and *case* are two primitives familiar to our ear and understanding; when we wish to designate a passage or *case* provided with *stairs*, we join them together in one word, *staircase*. *Farm* and *house* are also primitives, and, when united in *farmhouse*, form a derivative which carries its own meaning with it, because *farm* and *house* are words clearly defined in our minds.

My aim in drawing out the plan of a Chinese dictionary will be, to define the meaning of the primitives so exactly, that, when blended together, they may suggest their own meaning as spontaneously as *farmhouse, watchman,* &c. Some of our words are made up of three primitives, as *workmanship*—work, man, ship. In Chinese, this is sometimes the case; but in my arrangement, I treat *workman* as if it were a simple, because it is more convenient to have two small groups than one very large one: and this seems to have been the course pursued by those who framed the language.

But in the Chinese there is a peculiarity which ought to be noticed here, because it is not easy to find anything strictly parallel to it in the circuit of oral communication. If, for example, they should put *farm* and *house* together to signify a grange, they would not say *farmhouse,* but *house,* in reading. To remove ambiguity, however, they would mark this particular kind of house by pronouncing the word with a different tone or modulation of the voice. Here is found the main difficulty of the Chinese language, a difficulty which has rendered it hard to learn and hard to analyse. But every language has its stumbling-block, something to puzzle and perplex the stranger in his first essays. The Malay, apparently the easiest of all easy languages, is so subtil and fastidious in the management of a few little words, that the acuteness of the ablest student is not unfrequently at fault. But a difficulty and a mystery are different things; the one may be cleared up by research, the other requires a revelation. There can be strictly no mystery in anything that is of human invention, though, in loose phraseology, we often apply the term to things that cannot be easily investigated.

The monosyllabic character of the Chinese has been alleged as a feature distinguishing it from all other languages. That its derivatives should be enunciated with one syllable, as that *farmhouse* should be called *house,* is a great pecu-

liarity; but that its primitives should be monosyllables is not a peculiarity, *for the original words or roots in all languages are monosyllables;* and this seems to arise from a law implanted in our nature. All our simple words of the Saxon stock are of one syllable. The principal offices of life, the parts of the body, the food that is set upon our table, the articles of our furniture, the common plants in the field, and the cattle that graze therein, are distinguished by monosyllabic names: *ex. g.*, to sleep, to work, to run, to walk; head, ear, eye, nose, mouth; bread, cheese, salt; chair, stool, hutch; oak, ash, elm; sheep, ox, cow, deer. When of more than one syllable, they are derivatives, as finger, from *fang,* to take, or foreign words, as table, butter, &c. It would form an instructive exercise for one desirous of gaining an insight into the principles of his own language, to call to aid the Saxon, or, in the absence of that, some of our lexicons, and trace our Saxon compounds to their sources. An investigation of this sort would shew that they all terminated in monosyllables. In Latin and Greek, this fact is so obvious, that it may be seen at once by turning to a dictionary or a lexicon. The three-lettered roots of the Hebrew may look like an exception to this rule; but simple nouns in Chaldee and Syriac have but one vowel, and many in Hebrew have no more. Masoretic pointing lends its testimony to the monosyllabic nature of words in their primeval state, and gives, at the same time, another proof of its high antiquity. These three-lettered words were like *thistle, nettle,* which are not pronounced *thist-tel* and *net-tel,* but *net'l* and *thist'l,* and come nearer to a single syllable than to two. *Leang, heen, tseuen,* among the Chinese, are treated as monosyllables, but they are not nearer than thistle or nettle. I have a strong suspicion that some of these Chinese words are compounds, a suspicion which will, I think, be justified when a larger scope is given to our researches in China. In the Polynesian languages, a vowel is annexed to the end of the root, or two consonants are parted by one, to

render the sound more agreeable to the ear, or to suit imperfect powers of articulation; and in this way many dissyllables have grown out of words which originally had but one.

The origin of language has been treated as a problem, but sacred history has left us a record upon the subject which, with our experience, will enable us to unravel the secret with a little effort. Man, while in the nursery of Paradise, was directed by some exalted personage to exercise his vocal powers by giving names to all the animals, which were made to pass in review before him. Each of the living creatures was denoted by a vocal utterance of one syllable, and that vocal utterance became the name: "Whatsoever Adam called every living creature, that was the name thereof." The surrounding objects were doubtless treated in the same way, and man was provided with a stock of monosyllabic roots, out of which he formed a sufficient number of derivatives to answer the ordinary purposes of communication. The men of all nations have adopted this method, and therefore we conclude that Adam was the first to set the example. The favourite opinion, that this act of denominating the beasts of the field was a proof of the intellectual dignity of Adam, is not countenanced by anything we know about zoology or the philosophy of grammar; it is merely an airy dream, which by accident escaped from some old metaphysical dungeon filled with those mouldy things closet-loving students called essences. Adam could know nothing about the habits or nature of a lion unless he followed it to its lair, or opened its carcass. Even angels learn by observation; and it pertains to Deity alone to comprehend the nature of things by a single glance. This opinion makes our first parents what they coveted to be, *as gods, knowing good and evil.* The least acquaintance with language might teach us that no single word can express the nature of the lion or any other beast. A name compounded of two words can inform us that an animal has a long tail, a hump on its back, &c.; but to

give us a character of it in epitome would require many sentences.

As Adam gave names to things, the first words were nouns; then followed verbs, expressive of the action or habits of the things denoted. Common language supplies examples of this, as *ferret, to ferret, i. e.* to drive a creature from its lurking-place like a ferret; *dog, to dog,* to follow at the heels like that animal. In the Chinese, nouns came first in order, and, by their yielding nature, passed into verbs, adjectives, and so on. The English serves to illustrate the genius of the Chinese language better than many others, which arises from this fact, that many words and phrases still retain much of their original simplicity.

From whence did man obtain the first hints towards alphabetic writing? is a question closely connected with the one just discussed. The answer is, from hieroglyphic writing, or from a symbolical mode of expressing things, like that which the Egyptians and the Chinese adopted. When a foreign word was to be written, no other way suggested itself but to take one or more well-known symbols, and employ them to denote, not the sense, but the sound of that foreign word. If, for example, *lay,* a ditty, was the sound to be imitated, a Chinese would choose *le,* as the nearest within reach, which signifies advantage, interest. The character thus employed would no longer denote this idea, but merely convey the sound or pronunciation. Having once determined that characters should no longer convey sense, but sound only, he might proceed to mark every syllable in his own language which resembled *le* by the same characters: as for example, *leang,* instead of having an appropriate symbol, as heretofore, would be divided into two syllables, *le ang,* and *le* written by two characters, *le* and *ang,* which only indicated sound. Now, this is what the Japanese (who borrowed their alphabet from Chinese symbols) have done: each of their characters has a vowel, as well as a consonant within it. Thus, too, it fares with the

Sanscrit, and, in all likelihood, with the Hebrew and its sister dialects. If *le* were to be further analysed, it might be done by making the character for it denote *l*, and using *e* (*raiment*) for the vowel, and alphabetic writing would be complete. The Coreans (who, like the Japanese, derived their alphabet from Chinese characters) have advanced as far as this. The Chinese, Japanese, and Corean, then, furnish a pedigree of writing, from its first attempts in picture to its final analysis in an alphabet, whereby all the component sounds are represented as the elementary parts of vocal communication. It is not easy to make a reader feel the force of this reasoning by simple statements; but if he has leisure, he should bestow a little attention upon the Chinese, and then take a glance at the Japanese and Corean, which would enable him to understand the ground upon which my conclusions are founded. I should rejoice to see men of intelligence taking up this subject, without any reference to those odd and whimsical things with which the pages of lexicography have been so plentifully studded. They would meet with something worth their while in the way of erudition, and still more to kindle their zeal, in the prospect of those advantages which will erelong accrue to this country by an unrestricted intercourse with that nation.

In Greek, Arabic, and Sandwich-Island, (selected for their mutual distance in point of grammatical relation,) certain consonantal or *digammated* sounds were always in readiness to come forward and promote euphony by coalescing with vowels. In Greek, these sounds appear to have been *v*, *w*, *g* hard, *s*, *h*, and *ph*. In Arabic, *w* and *y* are digammas, into which *u* and *i* are transformed for the sake of harmony. In Polynesian, *w* and *y* are also digammas. "Look here" is written *nana mai oe*, but pronounced *nana may yoe*; *uahine* is read *wahine*, and *oahu*, *wahu*. The vowels commencing a word in Greek assumed, under certain circumstances, an initial consonant, which varied according to the dialect, and might be *h*, *v*, *w*, *y*, *s*, *g*, *ph*.

The Chinese adopt the same practice, and read *an* or *gan*, that is, with or without the initial consonant; *w* shifts into *y*, and *h* into *k* and *s*, and *y* into *g*; so that *yĕ* is pronounced *gĕ*. It is remarkable, that the sounds which, for want of a proper term, I call digammas, should be the same in Chinese as they were in Greek. This identity must be owing to a law resulting from the structure of the vocal organs. In settling the pronunciation of the Chinese, these shifting sounds of convenience must be noted, and their variable character pointed out, otherwise the student will find himself at a loss, for *heen* is *keen* or *seen*, according to the individuals who happen to read it.

In etymology, then, (*i. e.* in having its words derived from certain original roots, in having those roots monosyllabic, and in the use of versatile and mutable sounds,) the Chinese is constituted like other languages. Its study teaches us that there were no signs without sounds, which is just what common sense would lead us to expect. By this last discovery, a legion of phantoms vanish suddenly, and leave the student to contemplate things in the sober garb of truth. By marking how its characters have passed into the alphabets of the Japanese and Corean, we obtain a short but highly satisfactory view of the process by which alphabetic writing reached its present state of perfection.

The hieroglyphics of the Egyptians underwent the same mutation, from one symbol for the whole word, to a several symbol for each of its vowels and consonants. The symbol at the first carried both the sound and the sense; afterward, it was made to bear only the sound, that is, it became virtually the letter of an alphabet. When Dr. Young discovered that these hieroglyphics had sounds, he laid the foundation of all subsequent discoveries, and cast out the evil spirit that had for so long held Egyptian learning as in a chain of adamant. Many attempts have been made to depreciate his merit, but with every man who, from a proper study of the subject, is competent to pass a judgment, he will always

be had in honour. Champollion and his coadjutors likewise deserve immortal praise for having followed up the ideas of Young with so much talent and perseverance. To complete the circle of grammatical philosophy one thing alone was required, and that was an analysis of the Chinese language, which is already in such a state of forwardness that there is no doubt of its ultimate completion. Health, life, or leisure, may not be allowed me to finish the details; but when the plan is drawn, and some of the parts finished, it will not be difficult for others who have a longer life before them, and the sunshine of a happier temperament, to follow up the design.

CHAPTER XIX.

ELOCUTION AMONG THE CHINESE.

The Chinese, though a very copious language, is very scanty in vocal sounds—in such sounds at least as are capable of being expressed by alphabetic writing. In Dr. Morrison's Syllabic Dictionary, they amount to only 411—a pitiful number, indeed; and though the whole affair of Chinese pronunciation needs recanvassing before any decided opinion can be given, yet I think the sum would not be materially increased were every sound to be gleaned up that now may happen to stray amid the wide fields of colloquial intercourse. From this paucity of radical sounds, many words, which have the greatest diversity of meaning, make the same impression upon the ear of a foreigner; and hence characters are ranged in our dictionaries in groups, under the same sound, with significations widely different from each other. The absurdity of this mode of arrangement no one can be fully sensible of who has not sat by a Chinese professing to teach the "Mandarin," and turned over the leaves of his quarto volumes for many a precious half-hour without being able to find the sound given him by his tutor. To remedy the ambiguity and misunderstanding that must necessarily arise in conversation, the Chinese have had recourse to two ingenious devices:—The first is, by taking a word of similar meaning and placing it beside the one you wish to use. *Keen*, for example, means *to see;* it may also signify *to gape, an estab-*

blishment, to grasp with the hand, firm or solid, &c.; but if *kan*, to *gaze at*, be coupled with it, the ambiguity is destroyed, and *kan keen* means unequivocally *to see*.

The second method for relieving the doubtfulness occasioned by the same sounds for different words consists in the use of accents, which, though common to all other languages, have an emphasis and distinctness in Chinese which are never attained by the stationary or sliding evolutions of the voice in the languages of the West.

There are four accents in Chinese, or there are four different ways in which the voice can be modulated:—it can ascend, descend, dwell at the same pitch for some time, or only touch it with a hasty flight. These four different modulations may be represented at once to the eye and the ear by the help of a violin. If, while the bow is drawn across a string, the finger slides from B to C, we shall have a type of the *shang shing*, or *ascending modulation;* if the finger slides down from C to B, we shall get the *keu shing*, or *descending modulation;* but if the finger remains stationary while the bow is smoothly drawn across the string, we shall have the *level* or *sustained modulation*, or the *ping shing*. If, instead of the long-drawn sound—the finger still resting in its former position—the bow, by a sudden jerk of the wrist, be made to utter a kind of staccato, or a momentary sound, it would correspond to the *jŭh shing*, or *evanescent modulation*. The thoughtful reader is perhaps ready to remind me, that each of these modulations might be taken in the lower or the higher parts of the voice, and hence there would be two of each sort. This anticipation would be correct, for the natives acknowledge eight modulations, four high and four low, which are distinguished by epithets expressive of that condition. An attempt has been sometimes made to represent these modulations by musical notes; but this was unfortunate, as we are not possessed of any symbol that would direct the performer to slide from B to C upon the violin, though the thing is often done for

the sake of effect: on the flute, pianoforte, and organ, it is impossible.

The Greeks, who were a very shrewd people, and fond of nice distinctions, teach us, that in singing the voice steps from note to note, or it moves diastematically; but in speaking it glides up and down without resting anywhere, or, said they, it moves continuously. Observations to this effect will be found by turning to Aristoxenus and several other musical writers, near the beginning of their performances. The Chinese modulation is a compound of singing and speaking—an unique kind of recitative. It is not therefore very marvellous that it makes a singular impression upon the ear of the listener, if he comes from other shores. This impression is strengthened, and not diminished, by study, for the ear becomes more acute and more perceptive of the distinguishing peculiarities. The student hears a sentence uttered by a foreigner, who is perchance endeavouring to soothe a patient under the smart of excision or amputation; a native catches the words, and repeats them for the clearer information of the sufferer, and the difference seems wonderful. The elocution of the one is indescribably tame; in that of the other there is a force and a pregnancy of meaning which convey the sense not only to the ear but to the heart of the auditor. The average range of the voice in the ascending and descending modulation I assume arbitrarily equal to the interval between B and C, that is, a half-tone; and the difference between the low and the high modulations at about a fifth. There is no necessity, however, for confining the changes of the voice to these limits, since the individual is at liberty to obey the promptings of his own mind while speaking. If he wishes to make a word emphatic, he can dwell upon the sound, by sliding far up or far down, slowly or with rapidity, by drawing out a long-sustained sound, or by giving more than usual velocity to a short one.

In the dialogues, debates, and quarrels of the Chinese

these modulations perform a very important part, and seem, instead of fettering the speakers by the positive nature of their observance, to mark out lines for the display of vocal effects. A Chinaman loves to thunder with words, and seems to feel as much satisfaction in firing a volley of sounds at an adversary as a pugnacious man would in dealing out so many blows. On such occasions the sustained modulation, or *ping shing*, is greatly in request, since it enables the speaker to "wind" such a long-continued blast into the auditory porch, that a discharge of monosyllables must have tenfold the effect they would have had if their rear had not been covered by such a reinforcement. The Chinese are fond of monopolies, at least their government likes to patronize such things, but the males have not appropriated the entire right of using the vocal artillery; for the fair dames are sometimes so forgetful of the decorum imposed on them by the sages, that they come forth and wrangle in the open air; when the *ping shing* stoutly performs his office, flies on the wings of the wind across the well-tilled valley, and would, if Echo were at hand, produce an effect as novel as it is engaging;—I say engaging, for the voice of the female is generally sonorous, and the enunciation clear and distinct, especially when feeling stimulates exertion; so that the foreigner who desires to be acquainted with Chinese accent and vocal inflection, may then find some of the best examples for improvement. Those who prefer a more peaceable mode of habituating the ear to the differences of tone and effect, may find opportunities in listening to the venders of drugs in the street, who not only mark them with great emphasis, but to a ready utterance sometimes join such a liveliness and flexibility of dramatic action, that one is apt to think them fitted for better purposes than to tell high-sounding fibs among a circle of unlettered men, who come but to listen and to laugh.

The importance of nicely discriminating these modulations is often felt by the foreigner who labours to make

himself understood by the natives he meets in his walks. He utters a sentence and looks round for a response, but is answered by a vacant stare. The words, the construction, and the sounds, as far as articulation is concerned, are Chinese, but the *cantus* or peculiar song which should have characterized some of the principal terms was wanting; and therefore the meaning was not caught by any one of the crowd, till perchance a bystander, guessing at the drift, repeats the same words with due accent, when the smile of intelligence kindles in every man's face as by instinct. It has sometimes been said, by way of banter, that a book might be written with only the sound of *e*, and that the natives are often at a great loss to understand each other; but there is more mirth than matter in such remarks, for though there be many words which appear the same to us in our orthography, these modulations, subsidiary terms, the context, and so on, conspire to render a speech intelligible. If a term of doubtful meaning is used, the speaker draws the character in a kind of pantomime upon his hand, and the ambiguity is removed instantly. To the stranger these curiosities are a great stumbling-block. If he has spent some time in the Indian Archipelago, and found himself understood, with the aid of a small vocabulary, he is disappointed on reaching China, where he perceives that his Chinese, collected from his hand-book or dictionary with much care, is as barbarous in the ear of a native as it would be in England. This is one reason why so few persons out of the vast numbers that have visited China have turned their attention to the spoken language. They were foiled in their first attempts, and met with so many discouragements, that they gave up the study in despair, and contented themselves with the "Canton English," as it is called—a mongrel jargon of unrivalled scantiness and obliquity.

The curious recitative of China is worthy of the scholar's attention, not because it is an odd phenomenon, and therefore entitled to a place in the archives of memory, but

because it hath something classic about it. Martianus Capella, after describing the difference between singing and speaking, tells us that all verses or poetic measures were recited in a mixture of the two. If we were to tell a learner that he must go to China to learn how Virgil's Georgics ought to be read, he would think us in jest; but, if we may believe Capella, the prose-reading and speaking of the Chinese are essentially the same as the recital of Latin poetry. I am inclined to think, that in the infancy of language all the ancient nations had recourse to this admixture of song, to make their words more emphatic and more taking to the ear: and the Chinese, who love what is old, have faithfully retained these relics of antiquity, while the bards of Italy, who, like their brethren in other countries, had a taste for what was old-fashioned, preserved them, in part at least, in the recital of their compositions. The acute, grave, and circumflex accents of the Greeks are better understood in their practical application by referring to the Chinese modulations, than to any other types within the sphere of modern experience. In the *acute* the voice probably ascended; in the *grave* it descended; while in the *circumflex* it dwelt upon a syllable a moment without varying its pitch; that is, the Greeks had their *shang shing, keu shing,* and their *ping shing*. Hebrew accents have ever been a subject of much inquiry; and though their office in connecting and disconnecting sentences is pretty well ascertained, their precise nature is still a problem; but if we assume that the Word of God was read in the ancient style, that is, with a variety of vocal inflections, these accents may be considered as their symbolical representatives, and thus claim respect at our hands for the antiquarian hints which they suggest.

In oratory, the Chinese seem fitted to excel, were any public encouragement afforded to the exercise of the art. I deduce this inference from what we see in the streets, where we should not be prepared to meet with the best samples. Many of the strolling venders of drugs seem to be indebted

for their success in disposing of their medicaments to the persuasiveness of their speeches. They have a choice of language and arguments just suited to the minds they are addressing; and such a profusion of changes in tone and modulation, to give life and reality to their sentences, that many believe their stories while they listen, though they reject them as soon as the enticing sounds have ceased to fall upon the ear. I have a very lively recollection of a dirty-looking fellow who made his appearance in front of the English factories at Canton, a few months before I left the country. He professed to tell the destinies of a man from the position which a mole-spot or any natural mark might occupy upon the body. To induce his auditors to accept his prophetic counsel, he would select examples from history, and shew how a mole-spot under the eye was followed by certain singularities of fortune. It did not appear, however, that the token or presage thus stamped upon the cheek of the individual was to be taken absolutely, but was subject to modification from the wilfulness of the person or the existence of some other mole-spot, which tended to counteract its effects. Whatever might be the value of his doctrines, he took care to clothe them in an admirable style of oratory. He had an anxious and well-affected seriousness in laying down the principles of his art,—a cautious nicety in shewing how opposites might counterbalance and modify each other,—and a seeming hesitatancy in drawing conclusions, lest, through inadvertence, he should overstate the matter. At each cadence or winding up of a series of arguments and axioms, pursued to the ultimate proposition with all the science and apparent candour of one well "profited in strange concealments," he would cast his eyes around, as if anxious to obtain the concurrence of every auditor, and then fasten them in a pointed gaze upon the individual whom he wanted most to convince, for the sake of his countenance or support. He was fully aware of the importance of carrying his audience with him,

and might therefore have been a very serviceable tutor to some of us in our first essays upon the platform. The attractive graces of elocution are not confined to speaking, but, by the same order of men, they are extended to reading. One, perhaps, has got a book, adorned with sketches from life, with descriptions to solve all the enigmas in the scenery: the picture is shewn, and the description is read with a dramatic regard to pauses, varieties of tone, quality of the voice, &c., so much to the purpose, that every hearer stands in a kind of trance. Dealers in books have sometimes recourse to the same practice, and read their stories with excellent humour, and a voice rendered flexible and melodious by long and frequent use.

I may close this chapter by remarking, that these modulations of the voice are subject to rules in poetic composition: thus, two successive verses may not terminate with the same modulation; and the *ping shing* is combined interchangeably with the other three, according to the taste and purpose of the poet.

CHAPTER XX.

COMPOSITION AND PENMANSHIP AMONG THE CHINESE.

Composition, or the art of putting the thoughts of the mind upon paper in a graceful and perspicuous style, is reckoned in China the highest of all literary accomplishments. As materials for the exercise of this art, they have a copious language, an imagery gathered from the loveliest stores of nature, and a countless host of trim phrases and pithy sayings. To con over these words, ideas, and apophthegms, and by memory and reflection to make them his own, is the proper aim and business of every student. My teacher would sometimes illustrate this work in a dramatic way, by copying a sentence from some classic book, throwing himself back in his chair, shutting his eyes, and muttering the words over to himself. He stated that this was the method by which learners made progress in their studies, and became in due time well qualified to express themselves in writing with an aptitude of arrangement and a richness of diction. And it can hardly be questioned, that if youths in our country were to take some of our best writers, dissect and copy out their periods, and then, with the unruffled gravity of the Chinese, muse upon them till they were written in their memory, they would spend their time more profitably than in scraping together "miserable Latin and Greek," to be laid aside and forgotten as soon as the master shall cease to call for the task. They would have an

assortment of thoughts and phrases to start with, and a variety of channels wherein their ideas might traverse with ease and advantage. But it would only form a part of their education, since the learned languages, mathematics, history, and geography, would prefer their respective claims upon the attention of the student. In China, however, it seems to be not only the chief, but almost the sole occupation of contemplative persons. A knowledge of ethical arguments and illustrations is gained with many a piece of national history; but an acquaintance with the nations upon the earth, their policy, productions, annals, &c., the properties of number and magnitude, or the philosophy of general grammar, form no part of the process. Their Encyclopædia, the *San tsae*, which embraces almost all their learning, is a sealed book to all save a few who are privileged by rank. "No man," said a native, when he saw the book lying upon my table, "below the fourth rank of government-officer ventures to look into it."

As so much time and attention are devoted to composition, and all studies alien to the pursuit are carefully avoided, we naturally look for great proficiency in the art, such as cannot be surpassed by any nation, ancient or modern. In this expectation, if foreigners be capable of forming a correct opinion, we are not likely to be disappointed. Lovers of Greek literature will not easily allow that anything can surpass the grace and sweetness of the "Attic modulation," and, in my humble opinion, they are right; but in the Chinese style, from the choice of principal words, and from the collocation of those which, from their secondary character, we may call particles, result beauties of the very highest order. When I met Dr. Morrison in China some years ago, he took an opportunity of passing an eulogium upon the art of fine writing in the Celestial land, and intimated, in the strongest terms, that he thought no nation could compete with it in this respect. In the arrangement of sentences, the Chinese take care to make them harmonize in pairs, embracing an equal

number of words—a practice that not only serves for ornament, but as a means of elucidating the sense where punctuation refuses her useful aid. On their adroit and unforced management of this principle of combination they pride themselves very greatly, and seem to think that it is almost beyond the attainment of any foreigner. When my teacher discoursed on this subject, he seemed to be in the fullest complacency of his native element, and to feel all the animation which a consciousness of singular merit is fitted to inspire. I once took the opportunity of telling him, that a harmonious parallelism was not altogether a stranger to the English language: the following is an instance from Dr. Johnson, taken at random:—"There is not, perhaps, in all the stores of ideal anguish a thought more painful than the consciousness of having propagated corruption by vitiating principle; of having not only drawn others from the paths of virtue, but blocked up the way by which they should return; of having blinded them to every beauty but the paint of pleasure; and deafened them to every call but the alluring voice of the syren of destruction." The number of words in each clause is not equal, as in the Chinese, but a rhythm in the measure, and a correspondence in the sense, was evidently the object of the writer. The joints and braces, or the particles of speech, the Chinese can dispense with at pleasure, but this the genius of our language forbids; hence, while there is an approximation to equal length in the several members of a period, exactness is unattainable.

The teacher was scarcely prepared for an announcement like this; and, in order to find an undoubted point where he could shew the superiority of the Chinese, he turned to a pile of translations from the English into the native language. I asked him, doubtingly, whether he thought he should meet with these niceties of composition, adding, that they were from the pen of Gutzlaff. "Oh," said he, "if they are from the pen of Mr. Gutzlaff, I shall find them." He then read a little in the first page he opened, and pointed

out the parallelisms that he had been in quest of, saying it was all as it ought to be. Gutzlaff has been many years engaged in gleaning all the choicest phrases of the language, and studying the harmonies of composition. His excellence in the art is only the recompence of his labour. Beauty and exquisite finish are not only arrived at by native scholars, but also a readiness in communicating their ideas in writing. A person of literary attainments is expected to sit down and at once state, in a clear and luminous manner, his views upon any particular point; and as the Chinese are calm under ordinary circumstances, they do this with much apparent ease. While we were sitting by the *Nanhae*, or district magistrate at Canton, he wrote out a history of his own case, and presented it, without correction, for the perusal of his medical attendant. But whatever may be the graces of the composition, or the promptitude with which sentiments are clothed in written language, the Chinese have not the power of putting the reader in possession of their meaning by a kind of short cut. My teacher was once by when I received a note from a friend, which I read, and laid down to go on with my lesson. "Have you read it?" he inquired with an air of surprise; and when I told him the contents, he seemed to wonder still more how so much sense could be conveyed to the mind by what appeared only a single glance. If our own language have lost some of its copiousness, except so far as it is indebted to the Latin and Greek, and many of those quaint phrases that used to sparkle over the page, we have gained something in perspicuity, and are generally able to communicate our thoughts to the reader with the least possible degree of effort on his part.

The Chinese are greatly enamoured with their symbols, as they are of a highly-wrought composition, and therefore not only use them for conveying moral and engaging sentiments, but also for display and embellishment. A capability of executing them with ease and beauty ranks next after the art of composing; and hence a gentleman is ex-

pected not only to be a fine scholar, but also a fine penman. The hair pencil, with which they write, is without a rival in delicacy of workmanship and fitness for the specific purpose to which it is applied. It is held in a direction nearly perpendicular to the paper, as remarked in another chapter, and rests upon the nail of the ring-finger; and as the wrist is the fulcrum on which the hand turns, the greatest latitude is given to its movements. All the elegant turns, swells, κεραιαι or horns, are respectively accomplished by an adroitness in wielding this beautiful instrument. Variety in shape and a symmetry of proportion are studied at the same time; straight lines and sharp corners are either avoided, or so treated that their untoward effect is destroyed. Many of the fundamental principles of drawing, as understood by us, are fully recognized by the Chinese in their canons of calligraphy. They have a multitude of rules and observations, but they have reduced them to eight general laws, *pa fa*, which correspond with as many positions of the pencil. All these general laws are exemplified by the single character for *everlasting*, an epithet they have applied to all their symbols, so far are they from thinking them destined ever to give place to alphabetic writing. Each general canon is subdivided into 6, 10, 14, &c. subordinate rules, which are severally distinguished by some very expressive term. Beautiful diagrams and descriptions are given in the work before me, but they require some knowledge of the character to render them interesting. It is useful, however, to advert to these things, because they shew how much time and skill the Chinese have bestowed upon subjects scarcely within the range of our contemplation. They have displayed as much tact, refinement of thought, and sagacity in analysing the proprieties of their written symbols, as would have served to classify some department of animated or vegetable nature. An attention to these proprieties is also of much importance to those who visit China with the view of acquiring the language, because by it they

not only acquire an easy and graceful mode of writing, but insensibly become more accurately acquainted with the distinguishing features of each character respectively; thus realizing the effect of a law in our nature, whereby the body helps the memory. The mind has taught the hand, and the hand, in requital, admonishes the mind. There seems to be a wisdom, laid up by habit, in the eyes, hands, and so on; for a man can read to another insensibly, while his thoughts are engaged with a subject far different from any under his notice; and a musician can play the notes of a piece, while his imagination is taking excursions many leagues off. The Chinese are aware of this faculty, and give it a practical effect by training their children to write, among their earliest exercises. At first, the learner attempts to imitate the characters placed before him under the guidance of his instructor; when he has made sufficient progress to execute them by himself, they are read to him from the desk of the master. Among us, the scholar is exercised in orthography by dictation; in China, he is drilled in the art of writing the symbols by the same process. When a person desirous of acquiring the Chinese language, glances at the characters as they are marshalled in a dictionary, the task seems to be an endless one; but if an hour or two were spent every day in writing them under the tuition of a native, the student would soon find, to his delight and astonishment, that what of late appeared so great a chaos, is beginning to wear the garb of order and familiarity; while the applauding smiles of his teacher, who loves to see a foreigner imitate Chinese ways, would greatly accelerate his progress.

The model specimens of Chinese calligraphy have the ground black and the characters white; and they are executed with so much exactness that the eye of the connoisseur cannot detect a fault in them. Some of these I purchased of a dealer in old books for a small sum, which two or three of my Chinese friends were pleased to think a very great bargain. But notwithstanding the rigour and comprehen-

siveness with which rules are applied in the formation of the characters, a scope is so far allowed for taste, that each virtuoso's handwriting may be known by some of its peculiarities. My teacher seemed to feel a satisfaction in the thought that his friends would say, when they saw any of his best performances, "This is Kwang's writing; we know it by such and such peculiarity in the style." There are several different kinds of hand, which are devoted to their respective purposes. The seal character, composed of widely-parted lines and turnings, is employed for the object indicated by its name. It is only understood by a few; so that when a tradesman wishes to have his name cut upon a seal in this character, he applies himself to some professional man, or learned neighbour. The perfect character is the one that is susceptible of all the graces of which we have been speaking, and is always used where elegance is studied. The running-hand is used by men of business, and consists of abbreviated forms, sweeps, and zigzags, to favour speed in writing. The hands of those who write this with facility are said to fly; it is then something between a scrawl and a flourish, such as foreigners are not very apt to understand or admire. A mixture of the perfect character and the running-hand is often used, both for the freedom of its appearance and the ease of writing. The long and tasteful pair of scrolls which decorate the niche and altar-piece of a Chinese parlour are oftentimes written with this combination of the free and the finished. Many persons are employed in this work, though not always exclusively, as they are sometimes painters or booksellers by trade and profession. The ink is ground upon a large stone, and the result poured into a small pan. In this the artist dips his large brush, and, holding it at a commanding elevation, alternately manages the straight line and the sweep with a sleight so imposing, that a crowd of natives cluster round him to stare in silent wonder and admiration. In the rapid evolutions of the pencil, the loose hairs, instead of combining to shape a single broad stroke, often trace

a number of broken lines, and leave the paper in some places untouched; but no pains are taken to mend this defect, because, in the way of freedom, blemishes are esteemed as graces. It is not to the adorning of the sitting-room, or the shop, that the use of these everlasting characters, *yung tsze*, is confined; the glazed lantern, which lights the nightly footsteps of the rustic, does not lack an honourable badge of this sort. An excessive attachment is apt to verge towards superstition; but there is something amiable in this fondness for the emblems of literature. When a paper inscribed with these characters ceases to be of use, it is consigned to the flames. As I have passed the shops in old and new China-streets, I have seen one of the men occupied in burning the waste paper in an iron pan, out of compliment to the graphic delineations inscribed upon it. The neglect of foreigners in this particular gives great offence to the Chinese; and I was once exposed to the severe reproofs of a native, who passed a sweeping sentence of ridicule and condemnation upon the whole of us for our disrespectful conduct in this point. I had given him no provocation, for it was my rule to preserve every little scrap of paper that was written upon by a native, but his indignation seized a favourable opportunity to display itself. The gentleman who initiated me in the rudiments of the lute took a silent but a more severe mode of reproof. As the seat was not high enough to enable me to command the instrument, I placed a large English book upon it; this he instantly removed, and, with a bow and a smile, supplied its place with a cushion. The only instance I heard of books being applied to unworthy purposes in China, was in the case of some copies of the Scriptures, which were torn, and their pages used for wrapping up money that was paid for opium.

CHAPTER XXI.

FESTIVITIES AND PROCESSIONS.

The festivals of the Chinese are, like those of Rome, Athens, and Egypt, connected with some idolatrous or superstitious notions. The spontaneous joy which is apt to spring up at the prospect of gay sights and delicious fare, is not deemed racy enough unless it be set off by something that is forbidden: but whatever share folly may have in the management of festive rites in China, cruelty has no part or lot in the matter. A native is fond of display, sensual indulgence, music, and company; and thinking that a god is altogether such an one as himself, he entertains his deities as he entertains his friends. The first day of the new year is the high-day of religious merriment, when the labourer lays by his implements, rests from his toil, and puts on his best attire. The streets and houses are decorated with lanterns, chandeliers, and all kinds of pageants. Groups of images are suspended in certain situations across the streets, and are often the source of much attraction to the foreigner as well as to the native, from the beauty and fidelity with which they represent the scenes of life. Their subjects are either merry or voluptuous, to render them the more engaging; for the Chinese, though moral in theory, are devotees of mirth and pleasure in practice.

On some occasions a tent or temporary habitation is erected for the purposes of religious festivity. In this a

large table is placed, whereon are set basins filled with viands of every kind, antique decorations, piles of fruit and pastry, besides a variety of items for which it would be hard to find names. Prayers are chanted, bells sounded, and flutes blown in honour of the deities. Some of the characters who assist in the performance of these ceremonies wear long gowns, and, by way of solemnity, keep their eyes shut. When the chief man or precentor takes a cup of tea, he raises his sleeve so as to conceal his mouth; but whether this was intended as an act of respect to the company or the phantoms whom he was supposed to soothe by his song, I did not learn. Upon the table are also scattered the badges of the Taou religion,—a curious sceptre, and the crescent or crest with which they wreathe their hair. I have already stated my opinion, drawn from several hints picked up among the superstitions of the country, that the Taou sect was formed out of the indigenous priesthood of the Chinese nation. After the chanting is over, and all the rites concluded, the piles of sweet-bread are demolished by the crowd, who scramble for them in a zealous emulation to see who can help himself most freely; but fun seems to be their principal aim, for those who gain the largest portions divide them among the rest after the scuffle is ended. The finale consists of a large bonfire, supplied with gilded paper by the munificence of the poorer bystanders, who in this way contribute their quota towards the general sacrifice. In the neighbourhood of the building, candles are stuck into the ground in lines, and by their arrangement represent some of the principal constellations.

Among the religious festivities may be reckoned rites for the dead, though the seriousness of the subject might seem to preclude the existence of anything like sensual gratification; but the Chinese are like Falstaff, who always winds up his penitent effusions with a glass of sack; for after they have worn a grave face for a few hours, they relieve the ill-effect of such well-affected melancholy by something

in the shape of good cheer: there is therefore no religious rite in China which may not come under the category of feasting. In one of my walks near Macao I visited a group of buildings erected upon the sandy plain not far from the village of Mongha. A square was fenced on three of its sides by as many distinct edifices. The two that ran east and west were divided into two and three recesses respectively. In the recesses of the northerly building there was a curious skirting, or breastwork, of paintings in glazed frames, exhibiting the feats and diversions of heroes who lived in the cradle-time of idolatry. This skirting was so placed as to form a semicircle—a particular which would not be worth mentioning if it did not appear to be the result of uniform design. In the back or highest point of the semicircle stood a table garnished with basins filled with different kinds of edibles. This table we must, for the sake of analogy, designate an *altar*, reared to the shades of such as had departed from a transitory world to enter a state where, according to the ideas of the Chinese, the good things of this life are scantily supplied. Within the area of the same semicircle stood three other tables, with pictures resting upon stands on each of them. At each table, four in number, if we include that which we have styled an altar, stood a Budhist priest, who was clad in a black robe and a red scarf that passed over the left shoulder and under the right arm, and was fastened in front by a metal ring. These priests sung or chanted, either alternately or in company, for some time: while singing, one struck a drum which, in shape, resembled a death's head; another rung a bell; a third played a pair of small cymbals; and a fourth tabored upon a cylindrical basin of metal.

Another part of the service was performed by a different set of priests, who wore red caps and gowns, and chanted lugubrious ditties like their brethren; but they were assisted by worshipers selected from laymen, who were

obviously the relations of the dead for whose benefit the rites were celebrated. These lay priests knelt, and, at intervals, waved a censer which was made of pewter, and resembled a Dutch tobacco-pipe: it had a single incense-stick set in the bowl. The priests handed lighted paper in bundles to them while occupied in their observances. When the priests had finished, they bowed very affectionately to their employers, who returned the compliment in kind. Over the skirting before-mentioned pictures were hung, which represented the torments of the damned, and left the stranger in no doubt as to the meaning of these services: they were a counterpart of masses for the dead, praying souls out of purgatory, &c.

At a Budhist temple in Canton, at certain seasons of the year, the court is set round with pictures, which pourtray in a fearful manner the sufferings of the dead. Some are sawn asunder; some are gored with pitchforks; some are thrown into a cauldron of boiling water; others are burnt. The artists, under the gifted instruction of the priests, succeeded in representing every sight that is terrible to the eye or revolting to the senses. In the recess at Mongha before-mentioned a few of these choice subjects were displayed with an edifying effect. The presumed existence of a place of torment brings a revenue into the coffers of the priest, who is assumed to have the power of appeasing the wrath of the judges: such a sorry conception have they of the wisdom that presides over the final destinies of man! But notwithstanding the terror connected with these ceremonies, the worshipers had invited their friends to feast with them, who began to assemble before I left the place.

There were a few images,' which it may not be uninstructive to mention. At one end of the court stood the effigies of a being who rested one foot upon the back of a deer; at another end one of corresponding magnitude, who reclined upon a lion in the same way. The looks of these images were savage, and they held up their hands in a

menacing manner. The largest recess in the building, which fronted the sacrificial wing, was fitted up like a Chinese room, with high-backed chairs round it, and many a picture and decorating scroll;—in this the feast was held, in unison with the cold collation that was set forth for the dead upon a table at the top. In the alcoves at each end the eye met with something to wonder at. In one were a row or two of images, not of men, but of their garments, in paper, which were thus placed as emblematic offerings of clothes for the use of the dead, who, after they had been won from the place of purgatory in a state of nudity, depended upon the charity of their benefactors for a suit of clothes. The sleeves of these mock dresses were lifted up in the attitude of respect; that is, high enough to cover the face of the wearer. To shroud the face in the presence of a prince was an ancient mark of respect: "they veil their faces before him." In the other alcove or recess were placed the images of Pluto and his satellites. His highness wore black robes, and had a painted face. Upon the Chinese stage, a man with a painted face has always something foolish or diabolical in his character. The grain of his visage, then, gave us a hint as to what they think of his disposition. He held a fan in his hand to cool his own wrath; for the attitude was indicative of rage. The executioner who cuts a criminal to pieces, holds a sword in one hand and a fan in the other. The Rhadamanthus of the Chinese is represented in official robes, with two beautiful females holding a feathered fan over his head, in the full view of all the horrors that imagination itself could depict. They seem to think that one may sit under the bowers of paradise, and inhale the draughts of unmingled bliss, while a fellow-being is writhing in agony, and ringing a peal of lamentations into his ear. Among a people who exclude every sort of brutal or bloody rite from their ceremonies, we might well wonder at this apathy; but the loathsome state of prison discipline,—the frightful ordeals of a trial by torture,—

and the frequent occurrence and the atrocity of capital punishments in China, have, perhaps, tended to blunt the finer feelings of nature. But we had forgotten Pluto, or the dingy sheriff of the dark abodes of punishment. On his left hand stood a man in sable stole, with a pale visage, who held a paper in his hand, which represents the indictment or black catalogue of misdeeds done in the body. His companion held a strip of the same material barred with lines, on which, I presume, the results of the inquisition, the extorted confessions of the criminal, were to be entered. On the right hand of Pluto another pale-faced attendant holds the sentence of condemnation in his hand, while another with a black face presents the chains to bind the convicted person. As I gazed upon the outlines of this assize in imagery, some of the ruder sort of boys and young fellows came up and made their obeisances to his angry majesty, conceiving, perhaps, that they had some reason to make their peace with him betimes. It is such representations as these which seem to teach us, that when men are represented in Scripture as the servants of Satan, it is not to be understood merely in a moral or constructive sense, since, while in a state of idolatry, they pay certain acts of homage which bespeak them to be his acknowledged vassals.

The stage, which occupied the third side of the quadrangle, was set apart for musicians, who played an occasional interlude: their instruments were clarinets, guitars, and drums: the flute is used only for solos, and appears to be regarded as having an appropriate connexion with religious rites. In one of the temples at Canton, a flute-player stood by the altar, and while the ceremonies of worship were in progress, he blew a soft and melancholy air as an integral part of the service. A flute with five holes, and blown at one end, is sometimes used: its antiquity, I suppose, obtained for it this place among things and functions reputed sacred: but while the flute claims a rank so important, the clarinet and the drum, the guitar and the gong,

take part in the accompaniments. The band in the apartment just adverted to, after the celebrations were over, still remained to enliven the feast with their strains.

On the fifth day of the fifth month the Dragon Boat performs its fantastic feats about the river immediately in the vicinity of Canton. It is a very long and narrow vessel, in distant imitation of the dragon, as it appears in Chinese pictures. As it is urged along by the paddles of forty or fifty persons, it moves with great celerity. A large drum stands in the middle, shaped like half-a-hogshead, with an ox-hide stretched across its aperture. This is beaten by three men, who strike simultaneously, that a maximum intensity of sound may be the result. Hard by the drum a man is stationed, whose office seems to be that of making grimaces, as he rears himself alternately upon his toes in cadence with the drum, turns his face towards the sky, sneers, and smiles with a most idiotic simper. At the head of the boat, men armed with flag-halberts brandish their weapons, and make a variety of flourishes in order to frighten the dragon, who is supposed to lurk in ambush in some of the coves, with the fell intention of drowning some unlucky boat. The noise and the menaces which accompany this odd ceremony would scarcely alarm a little child, yet they are deemed sufficient to scare a god: such an absurd thing is idolatry. The dragon, though on occasions like these he is treated with great rudeness, is on others held in honour. When depicted in gold upon a cake of Indian ink, the superscription tells us that "the flying dragon is in heaven." In a picture that I have seen decorating the sides of a cabin, the eight celestial beings, called the *Pa seen*, are represented as paying homage to this dragon in his character of *president of the weather*. Vulgar error* thinks

* Long before the astronomy of Europe had enlightened China, native writers taught that an eclipse was occasioned by the sun, earth, and moon getting into an "*exact right line.*"

that an eclipse is occasioned by the ravenous propensity of the dragon, who essays to swallow the sun or the moon to gratify his hunger. To frighten him from this act, or, perhaps we ought to say, to entice him to quit his grasp, gongs are beaten incessantly all the time this phenomenon lasts. The agency which he is supposed to exert among the heavenly bodies, and amidst the vicissitudes of the four seasons, prepares us for the procession which I am going to describe:—On the evening of March 10, 1838, as I was returning from a walk to the Barrier, in company with Dr. Colledge, we observed that the drums were more noisy than usual near the village of Mongha, while sudden gleams of light broke upon us from between the trees and tufts of bamboo. After a short time, a long train of lights, differing in volume and brilliancy, was seen, and, as we advanced, presented to our view transparent images of fish and other living things, which were made of paper, and lighted within. Among them an enormous dragon was borne by a row of men, who moved in fantastic evolutions, to represent the writhings and contortions of the ugly beast. As it was illuminated like the rest, the horned head, large eyes, and wide-yawning jaws, glared fiercely upon the crowd, as the men who bore that part capered and sidled about to give a characteristic propriety to it. The fish were very large, and exceedingly well executed; for the Chinese shew a taste for natural beauty sometimes, and have a peculiar happiness in their paper imitations of the "finny drove." These were the satellites of the dragon.

The drum is an indispensable item in every procession of any importance; and as the Chinese have not adopted the plan of making it light enough to be slung from the neck, they are obliged to place it in a kind of stand or frame, which is carried by several men, while the drummer follows his instrument on foot. It resembled in outline those drums which are used in our orchestras, but was of far humbler workmanship. The drummer struck four rapid

strokes and then two short ones, without any guidance from either song or instrumental strain. The measure was somewhat in the nature of *anapest*, where two short beats are followed by one long beat.

In the head or prow of this litter was placed the little drum which is described in our chapter on "Music": its sharp, clicking sound was intended as a treble to the large drum. A gong was suspended upon a post near the little drum, while a fourth musician made a most obstreperous din with a large pair of cymbals. The man who beat the little drum seemed to find an extraordinary delight in his occupation; while the swain with the cymbals held them close to the ear of the drummer, as if he meant to requite him for his diligence with a flood of sonorous vibrations poured fresh into his ear.

Among the illuminated fishes lanterns were carried, of various forms, but generally shaped like a Chinese house, with a succession of stories—each story running out conspicuously into a revolute cornice or eaves. A flag was borne before with a dragon painted upon it, followed by two large maces of a square shape, and divided into several tiers, with a light in each of them. But the most engaging part of the spectacle consisted of two litters, brilliantly illuminated, and borne aloft in the air, in each of which were two little girls, with lovely features and very gay attire. One of the twain stood upon a large pair of embroidered shoes, like those worn by Tartar ladies, out of compliment to the nation that governs China; the other little girl was reared upon a branch of the peach tree in full flower, which, among the Chinese, is accounted the emblem of beauty and loveliness. In one of the most elegant passages to be met with in their classic poetry, a bride is compared to this tree, since the poet could find nothing more attractive in the domains of nature. Underneath her the bamboo shot its leafy branches on the bank of some fair-flowing river. We thus had the emblems of beauty in the peach, and of usefulness in the bamboo—

one overshadowing the other—with a little girl represented as growing out of them. Amid the fascinations of either ancient or modern poetry in the Western world, there is not to be found, perhaps, a compliment to the female more handsome or more expressive than we had in this little device. In the other litter, the camellia, as the personification of the tea, with its highly-wrought and curious blossoms, supported a little maid, to let you understand that usefulness (figured by the tea-plant) and beauty (by the blossoms of the camellia) belong to the character of "sweet woman." But the pleasure of contemplating such shows and such devices is strongly marred by the thought, that the choicest gifts of Providence, the graces of human life, and the refinements of art, are made to move in procession to the honour of the Devil; for there he was under the semblance of a huge dragon, "the old serpent," just as he appeared to our first parents when he persuaded them to break their pledge with their Maker. The Chinese are faithful in retaining their heritage of moral learning, and in keeping many of their handicrafts from the contagion of improvement; but they have been still more faithful in handing down from father to son the abominable worship of Satan, with all its insignia and ostentatious parade.

Under the head of processions, I may briefly mention the marriage and the funeral.

The marriage procession consists of a long train of persons, who are hired for the occasion, with dresses of various form and conceit. To enter into a detail of the different objects that may be seen in a train of this sort would tire without instructing; it will suffice to say, that all the articles of household furniture follow in their places, with many choice things for the storehouse and the larder. Among the articles of furniture are chairs of sundry forms, but all with straight backs—and some with gay cushions which look like our chintz; tall frames or stands covered with clothes, so that they resemble the "horse" of the laundress

or clear-starcher; chests of all sizes, various kinds of tables, stands for ornaments, &c.; stands with ranges of jars containing preserves of all sorts; large jars full of spirit, wine, &c. Fowls in cages, who sit in sullen silence, for hard usage has made them patient, compose a part of the train; sometimes, too, a large fat hog is carried in a pen made and painted for the occasion, at the bottom of which he lies in the plenitude of self-indulgence, unmindful of the crowds that flock to see the gay pageants, or the fresh-coloured palanquin in which he is stretched.

A band of music precedes, the musicians being dressed in robes of red, decorated with the image of the four-footed dragon. The bride is carried in a chair of most elaborate workmanship, entirely covered with gold. The sight of this chair alone would suggest to us that the female cannot be despised in China, where she is deemed worthy of a vehicle made with the best skill and with the choicest materials the nation can furnish. These ceremonies seem to be conducted by elderly females, who are carried behind the bride in large sedans; for if the procession has to embark, as often happens, near Canton, they strut about and give their orders in a loud and magisterial tone.

A gentleman rose one morning betimes at Macao to say farewell to an old friend who had lived many years in the country. On his way he encountered a procession, preceded by a band of music. It occurred to him that this was a wedding, and that by pushing aside the curtain of the sedan he might get a sight of the bride. As soon as he lifted the screen he discovered that it was his old friend, whom the Chinese were thus honouring at his departure. It is scarcely necessary to add that this disappointment created a great deal of mirth.

At a funeral, a kind of portable altar is borne before the coffin, with a tablet and candles with fuming sticks of incense. The far-sounding clarinet gives us notice of the approach of the procession, and the loud wails of the mourners fill up the

chorus. A flag is carried, composed of three pennants, or lappets, which has upon the middle one a sentence implying that it is carried for the purpose of leading the spirit to the hills where the *seen* or genii reside. It is therefore called the *yin hwăn fan*, or the spirit-conducting flag. The coffin is made of very thick wood, and resembles a Chinese shoe in form. Ere it leaves the house, the female relatives hang over it and utter their grief in the most dolorous strains. I observed that on one occasion these mourners had a small stick in their hands; and believing that it had some meaning, I asked a Chinese, who said that the near relatives were allowed to use a staff while walking in procession, to support their steps. It is supposed they are so overcome with sorrow that they cannot walk without this assistance. In the *Le ke*, or book of rites, several of these staves are figured, with many curious remarks as to their history. The sticks held in the hands of the females were not of sufficient length to yield the person who was stooping with affliction any aid, and were, therefore, mere matters of form.

The circumstances that attend a funeral suggest a motley assemblage of ideas. The survivors lament the lot of the deceased, because he is withdrawn from the solaces of life with its friendships; and yet upon an altar they offer incense, as if the ghost were deified. They deem it in want of many things which they can afford in the way of offering, as a cup of rice or a dish of tea; yet they affect to believe that it passes to the hills, and joins the assemblies of the happy, where all joys are found in abundance. No nation seems to grope after the truth with more melancholy uncertainty than the Chinese; and yet no nation can be less sensible of the crudities and contradictions into which tradition, foreign and indigenous, has plunged them.

CHAPTER XXII.

STROLLING DOCTORS AND FORTUNE-TELLERS.

The comforts and elegancies of life are of easy access in China, and so are many of its plagues: among these latter may be reckoned the drugs and advice of quack doctors, who take up their stations in any convenient spot, display their wares, and harangue the populace in praise of them. A cloth is spread upon the ground, and is strewed with small jars, packets neatly folded up, and a store of pitch plasters. Here and there are also strewed, in due order, long scrolls of paper, setting forth the excellency of their art, and the greatness of their success. In a very few instances a table is substituted for the earth, as a platform for exhibition, and then the seller seems to rise a step in medical consideration. The doctor usually plants himself behind his humble stall; and, if gifted with speech, lectures the wondering bystanders, till, by dint of argument and the witchery of his eloquence, those who came only to look and to laugh are possessed with the most lively faith and credit, which they would perchance have ridiculed in moments of greater sobriety. The doctors are fully aware, however, that novelty is an important element in oratorical fascination; hence they seldom stay long in one place, but travel over many provinces in fetching a compass, and appear at the same place only after a long interval. One of these, who seemed to have larger endowments of a professional kind than the

average of his brethren, had ranged his varied medicaments in front of the Senate-house at Macao; and at the time I approached the crowded circle that thronged round him, he was engaged in a surgical operation. A poor fellow, who had lost his sight, was seated upon a stool in an attitude of meekness and resignation, while the doctor was busied in tugging at one of his ears. He had made an incision behind the conch, or free portion, and was labouring to elicit as much blood from the wound as friction could start from its hiding-place. Whether he took the hint from what dogs are very fond of doing to the ear of a stray pig I cannot tell, but he imitated the process as exactly as if he had made it his study. As soon as he was satisfied with the result of his operation, he stood face to face with the patient, and asked, with a well-affected air of impatience, whether he saw the light. To this interrogatory the blind man meekly replied, "No." On this the doctor sat down beside him, and began to describe a method which would infallibly have the desired effect; but at the close of each well-finished period, the burden "no money" (*moo tseen*) fell in with a melancholy cadence. At this juncture, when many were looking for some great thing, and the blind man's case promised neither honour nor pence, the quick-sighted glance of the doctor lighted upon the *fan kwei*, who was peeping from between a group of persons not very conspicuous for their outward polish. The *fan kwei* wore a countenance of civility, which earned from the doctor a bow and a smile of recognition. After this necessary prelude, he made a few remarks to his hearers upon the peculiarities of the *fan kwei's* face; and then, with a smile of great complacency, went up to him and began to enter into the details of a phrenological analysis. He pointed out some of the chief marks of distinction between a Chinese and an European, especially the breadth of the forehead, the height of the cheek-bones, and the form of the chin. In a Chinese, the forehead is narrow, the cheek-bones broad

and high, and the chin flat: in an European, the forehead is broad, the cheek-bones low, and the chin prominent. When he had dispatched the head and face, he descended to the muscles, and firmly grasping the stranger's arm, and then that of a native bystander, expatiated upon the difference between the elastic tension of the one, and the yielding pliancy of the other. His decision seemed to be, that the European has the advantage not only in compactness of texture, but also in symmetry of form. In this he seemed to have the sympathy of his auditory; for whatever the Chinese may affect to think, they often betray their admiration of the *fan kwei's* person. Many a time have I seen them gaze at the stranger with silence and a kind of "awe-struck" wonder, while their eyes beamed with an interest which seemed to say, "A complexion so fair, and features so well proportioned, are things not indigenous in the middle nation." This quack doctor had travelled much, and had consequently learned many things which an inquisitive mind cannot overlook in shifting from place to place amidst an ever-changing assortment of companions. He had a merry countenance and a sparkling eye, which drew attention. His elocution was clear, and his arms moved with great pliancy to give effect to whatever he uttered. But his popularity was not of long continuance; and so, after a few days, he was obliged to employ a youth to act the part of clown, and thus assemble a troop of gazers by drollery, when eloquence and skill had proved ineffectual. Sometime after this, while passing through the Chinese market-place at Macao, I heard another of these quack rhetoricians addressing a circle of bystanders upon the proprieties of a mode of treatment he was just going to adopt in the case of an old man who was squatted close by his side. It appeared as if, a few seconds before my arrival, a bargain had been concluded between them nearly in these terms of reciprocity:—"I will impart to you," quoth the doctor, "the full benefit of my professional skill, and you shall give me all the

money you have got about you"; for immediately upon the close of the harangue the old man proceeded, with cheerful haste, to empty his money-bag into the lap of the young Æsculapius, who, affecting to be disappointed, accused his patient of concealing some of his *tseen*, or cash, amidst the folds of his garments; but as a common man, in summer, is very thinly clad, a shake or two of his doublet satisfied the lookers-on that all the personal effects had been fairly delivered up. The old man then retired, but soon after came back with a basin of water, and placed it at the feet of the doctor, who then took out a paper, and made him swallow a small quantity of whitish powder, without the aid of honey, treacle, or any other agreeable menstruum. The effect of this powder was supposed to be that of rendering the patient incapable of feeling any pain which might attend the operation to be performed. He then drew some needles from a paper, with an air of grave preparation, and after rubbing some of the aforesaid powder upon his own thigh, stuck one of the needles into it as if it had been a sort of pincushion. The next step in the process was the selection of a few seeds from a paper parcel, putting them into his mouth, and giving the remnant to the patient, as a pledge of his generosity. While the seeds were undergoing the process of mastication by themselves, he took a pair of wooden cylinders, and, after holding a lighted roll of paper within them, clapped them upon the breast of the old man. After they had remained a few minutes upon the spot, they were removed, and left behind them two raised *areolæ*, or bumps, which the doctor, after sipping a little water, rubbed with the seeds, by this time well reduced by maceration and grinding. He next pricked the bumps with the needle which had been all the while sticking in his own flesh. To extract the blood, he applied his mouth, and drew with such violence, that the old man began to heave a sigh, and the crowd to respond by a look of anxiety. All the while he pressed his hands upon the neighbourhood

of the spot, as if he wished to make the blood flow in that direction. After the ceremony of washing the mouth, he applied a pitch plaster between the two *areolæ*, and proceeded to treat the back after the same sort. Here was a sample of "much ado about nothing"; when to have made one or two incisions with his knife, and then applied one of these cylinders, or cupping vessels, over them, with a roll of lighted paper within it, would have caused a gush of blood, and rendered the poor old fellow a real service! The art of cupping is very ancient, and was perhaps long ago known to the Chinese, though I have not yet found any mention of it in their books. I was told by a Chinaman that, while young, he was visited by a native practitioner, who assured his father, that unless something of a serious kind were done, the disease then afflicting him would endanger his life. The father intimated that the physician might use his discretion; upon which he cupped the sick son very freely, and a speedy restoration to health was the result. But, in this instance, the quack either mistook the proper method, or invented one of his own, which, while it would appear more ostentatious, should effect the least possible amount of good.

Among the persons who figure in the list of itinerant doctors, I may reckon one who dealt in antidotes against the bite of serpents. He had selected a very ingenious mode of proving the efficacy of the drug, and which did not fail to carry conviction to the mind of every one who had the happiness to view the procedure. A large hooded snake, or *cobra capella*, was treated as a kind of imp or familiar by its master, who held it in his hand, and made it rear his neck at his pleasure. When he advanced his hand or face near the venomous creature, it immediately attempted to bite, but was prevented by the dexterity of the juggler. When he had amused the crowd with the spectacle till he thought he had convinced them that the snake had the strongest disposition to bite, and therefore still retained all its mischievous propensities, he returned it into its basket, and took out

a ball of some medicament, and with great fluency insisted upon its excellent use as an antidote against the assault of all poisonous reptiles. All that was necessary for the person who feared such things was to carry this ball in his pocket. To demonstrate the truth of this, he lifted the pugnacious beast from its concealment, and held the ball to its mouth, on which it started back with seeming disgust. He then rubbed the ball upon his forehead, and presented it to the snake, which threw itself back, and receded as far from him as its length would allow. A variety of similar experiments were tried, all of which went to prove that the creature had a mortal aversion to the ball. While he was busy in descanting upon its efficacy on the strength of such convincing proofs, the snake took the opportunity of biting his arm, just by way of quietly shewing how much it really cared for both the doctor and his physic. But his sleeve being thick, the teeth did not penetrate the skin, and the crowd were in too great an ecstasy to use their natural eyesight; so this circumstance passed without observation from any except the *fan kwei*, who, though greatly delighted with the ingenuity of the fellow, was too much in the habit of scrutinizing the exhibitions of China to let it escape his notice. The ball was priced at fifteen *cash*, that is, at about three farthings, to place it within the reach of every class of purchaser; and the crowd pressed around the seller with so much eagerness, that his stock was sold ere I could get close enough to present my fifteen *cash* for one of them.

The fortune-tellers are generally persons with a smattering of literature, which gives them an outward polish and genteelness of manner. They plant a table in some convenient place, which is provided with a large metallic plate for writing, and the different items of the writing apparatus, as black and red ink, hair-pencils, a cup of water, with a singular spoon, and a sponge or cloth for wiping out the characters upon the shining *abacus*, when the soothsayer has done with them; a wooden vase, which contains a

bundle of bamboo slips, whereon are certain marks; and a tray filled with little rolls of paper, inscribed in a similar way. The books that contain the principles of the art are laid in a pile at one corner, while here and there a tablet is hung or set up, to inform the public as to the qualifications of the fortune-teller, and the price that the applicant must pay for his divination. Those who have not established their reputation suspend large and showy scrolls near their table, to advertise the public that they have intelligence in the secrets of *wind* and *water (fung shwuy)*, as their art is fancifully, or, perhaps I ought to say, philosophically, called, since the destiny of man is supposed to be closely interwoven with the laws which influence the state of the weather. Before the usual hour of breakfast, which is about ten o'clock, the learned man takes his seat at the table, and if he happens to be well known, he is soon surrounded by a circle of spectators. Some poor fellow who earns a precarious livelihood by running on errands, or by some other chance employment, is anxious to know whether futurity has not something better in store for him; so he advances towards the table, lays down half-a-dozen *cash*, a trifle more than a farthing, draws a slip of bamboo, takes up a roll of paper, and then presents them severally to the *seen seang*, or learned man, who transfers the dots and marks with which they are inscribed to his polished plate, and forthwith proceeds to mould them into characters, by additions made after certain preëstablished rules of art. The characters thus formed compose a series of sentences, which, being somewhat enigmatical and ambiguous, require the comment of the learned man. He affects no secrecy, nor pretends to have a deeper insight into the matter than some who look on, to whom he often addresses himself, that they may have an opportunity of bearing testimony to the correctness of his inferences. An old man who was always seen in his place, had a kindness of manner about him that greatly commended his words. He seemed

to take pleasure in telling the applicant when the response was favourable, or soothing him if it wore a different aspect.

This mode of consulting fate we may call *sortes*, or drawing lots: it has obtained in all parts of the world where religious knowledge has been at a low ebb, and seems as if it had grown out of the very instincts of mankind. The Chinese have refined it into a science and a profession, but its elements may be found even in this country, notwithstanding the progress of a better light. I remember seeing a company of gleaners in England, who, being at a loss whither to bend their steps, took a walking-stick, and set it as near the perpendicular as their skill would allow them, and pursued the direction in which the oracle fell. The Jews were upbraided for a practice not very unlike this:—"My people ask counsel at their stocks, and their staff declareth unto them." Hosea iv. 12.

The calculation of a nativity or horoscope occasionally forms a part of the soothsayer's business. This takes up some time, as books must be consulted, and the whole fairly written out and punctuated with vermilion. The youth who is anxious to know his destiny, states the day of the month and, I believe, the hour of the day, and leaves the astrologer to reckon the probabilities of the future at his leisure.

CHAPTER XXIII.

CHINESE ARCHITECTURE.

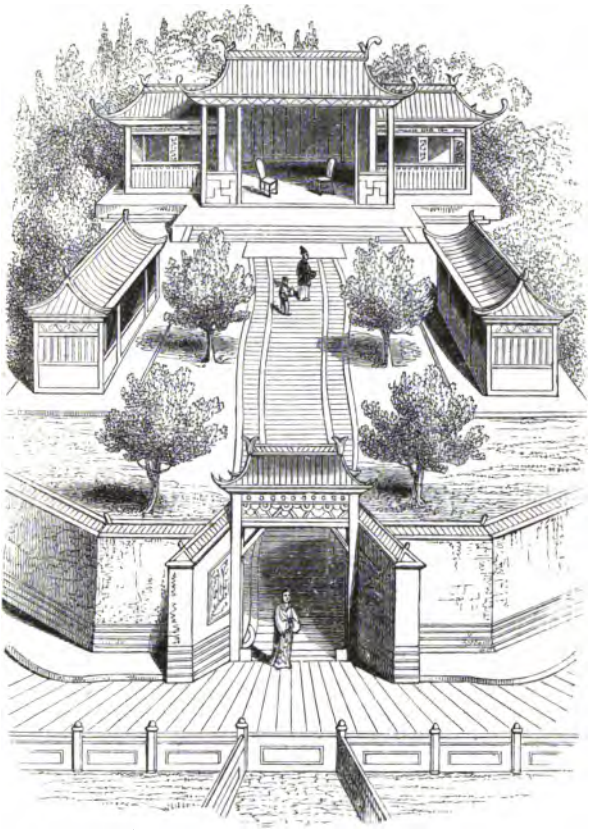
When a child attempts to build a house, he sets up two posts in the first place, and then lays a beam so that it reaches from one to the other; this is the science of building in its primeval simplicity, unincumbered by refinement of principle or complication of parts. Now, if we study the Chinese temples and the best specimens of private edifices, we shall perceive that the native architects have not advanced a step further than this. The two end walls correspond to the posts reared by the baby architect; and the beams that extend from one to the other, to the cross-piece by which he connects them together. These beams which reach from wall to wall, are round, and generally painted red, as there is no ceiling to hide them from view: they are crossed by the laths which run from the ridge of the roof to the eaves, and afford a basis for the tiles. In the construction of their roofs, they invert the principal method pursued by us, so that their beams answer in position to our laths, and our beams or rafters to their laths. In the Western method there is a principle which the mathematician can evolve into several theorems; in the Chinese there is no such thing. If we take a bridge with a single arch, and study it a little, we discover that the key-stone is kept from descending by the abutments or banks on which the end of it rests. Not one of the stones or

bricks that compose the arch can descend without thrusting its companions towards either bank of the river, which the engineer has taken care to prevent by a large mass of masonry. In the roof of a building, the rafters sustain the weight of tiles which is laid upon them by the help of a beam that ties one to the other. If two props be inclined to each other, and be made to stand in that position by a dexterous hand, they will represent the arch of a bridge or the rafters in question. If a weight were laid upon the top, they would remain immoveable upon two conditions—by a rest at the base, or by a tie between them.

The multifarious contrivances to which architects and engineers have resorted in the construction of the most celebrated roofs and bridges, are all of them reducible to the principle involved in what is called the resolution of pressure, and, of course, to the two devices here stated for turning this principle to a practical account. In the roof of the riding-school at Moscow, of which the span is 235 feet, and in the bridge of Bamberg on the Reignits in Germany, of which the span is 208 feet, all the ingenious contrivances of knowledge and experience may be reduced to the plain and easy truths just stated. But plain and easy though they be, Chinese sagacity never seems to have lighted upon them, which may well excite our surprise, as they construct bridges with one arch at least. Something taught them to connect two banks of a river by means of stones or bricks laid together, and to leave a hole in the middle to let the water pass through; but there is no evidence to shew they ever reflected upon the cause which kept the several parts in their places, or sought any further for it than the mortar or cement by which they were bound together. The architect looked on, displayed his portly form, and plied his fan from time to time, or chatted familiarly with his men, but never ran the risk of a premature wrinkle or look of care by any speculation about the abstruser doctrines of equilibrium. Happy fellows, who can

thus follow the well-beaten track without any desire to quit it for the sake of some new thought or improvement!

But to pursue our account of Chinese buildings without laying the mathematics under any further contribution. In casting our eye up towards the roof, we meet first with the long beams aforesaid, which, being made of fir, admit of a well-turned finish. The laths are, in their turn, neatly made, and have their interstices filled with plates made from the mother-of-pearl shell. A few feet of plain deal timber, a little cheap paint, and some mussel shells, form the materials of which the roof is made, as it respects its inside. But a Chinaman, though without a grain of mathematics, is essentially a man of thrift, and knows how to turn things to their best account; and hence, with these humble means, he contrives to produce a very pretty effect even in the eye of the more critical European. The outside of the roof is covered with glazed earthen tiles, of a semi-cylindrical form, which are laid on so as to give the surface a variety of ridges and furrows. The walls are built of a blue-coloured brick, and, being thin, give scope for a beautiful inlay of milk-white seams. Under the eaves, a broad band of white is often painted as the ground for a curious assortment of landscapes and figures; and this we may call the frieze, as it answers to that part which in the Grecian orders received the ornaments. The frontage of the building owes nothing to its windows, and very little to its doors, as the use of glass for windows is unknown, and the architect has little in the way of pilaster, or any other device, to set off the door-way. A Chinese residence is always a collection of buildings, chiefly of a small size, varying in style according to the position they occupy. The first the visitor meets is a kind of portico in the cottage style; that is, with a gable roof. The front wall is withdrawn a good distance within the eaves, and is perforated by a large door-way, behind which stands a broad screen, to keep the prying eye of curiosity from getting a glimpse as to what is going for-



ward within the area or court. Four quadrangular pillars, opposite the posts of the door, support the eaves, and are connected to the side walls by a beam ranging a foot or two below the edge of the eaves. In some temples, these pillars have a base which is hollowed in various dips and risings, but little that reminds us of a capital, except we regard these beams as occupying its place. The edges of the lateral walls are often elaborately carved, so as to re-

semble a pillar;—by this contrivance the portico looks as if it had six pillars in the façade. After passing through this, we see a hall before us which has no wall in front, but only an open-work around its edges: in this hall the host receives his guests, or the private tutor instructs the elder part of the male children. Its sides are often pannelled, and ornamented with various kinds of landscapes, inscriptions, &c. A table stands before a kind of frontispiece for the accommodation of incense-vases, candlesticks, and other things used in religious rites. This frontispiece is merely a transverse partition, and runs only part of the distance transversely, so that the family may pass by each end, and cross another area towards a hall of the same construction for the ladies or more secluded intercourse. On each side of the court a building stands for the casual reception of servants, as I suppose; since it is not easy to see for what else such uncomfortable erections can be suited. In the view of a school given above the portico, the hall and the side-buildings are seen in perspective.

The sleeping apartments stand in a group by themselves, and seldom form a part of the plan. In fact, the whole is but a piece of patchery; so little is there like a greatness of design, or a well-studied aim to make use and beauty conspire together. Were I to define a Chinese residence in a few words, I should do it by saying, that it was a motley group of neat cottages and very elegant summer-houses.

Their want of art in constructing roofs obliges them to put up with very narrow ones, or to have recourse to pillars. Oftentimes when they resort to this mode of propping up a roof, they seem to think that, instead of having one of wider span, they might as well have two: hence we account for the use of two or three successive roofs ascending one above the other, as is grotesquely represented upon our earthenware.—The temple in the island of Honan, opposite to Canton, has two roofs, constructed in this way; and, of necessity, the ground-floor is studded with pillars to prop

them up. Pillars are also rendered necessary by the length of the beams, as they run from one end of the building to the other, and would give way unless some method were adopted to support them. But as it would interfere too much with the room for each one to have its own pillar, a very pretty system of king-and-queen posts has been contrived, by which the pressure of several beams is transmitted to a single pillar. As this system, or *chung kea*, or "middle stand," is often very beautifully carved, it necessarily becomes the most attractive thing that meets our eye, when turned up to comment upon the proprieties of a Chinese building. But in the management and decoration of this *chung kea* there is much scope for variety, so that it would be hard to find two alike. The same observation applies to the rest of the building; a lack of science and of conception is seen in all: but fancy seems to have free license to gambol at pleasure; and what the architect wants in developing a scheme, he makes up by a redundancy of imagination. For rural retreats, I should delight to see the Chinese style adopted; since, with our crystal canals and our noble plantations, we should have a cluster of abodes that would appear as if they had been fitted up for wood-nymphs and beings of a different clay. But a builder in order to be qualified for such a work, must have travelled in China, and, by an instinctive enthusiasm, have imbibed Chinese feeling; otherwise he would not catch that freedom and that unbounded playfulness so conspicuous in all their edifices of any cost or extent. I think we might part the matter between the Attic, the Egyptian, the Gothic, and the Chinese styles, without giving umbrage to any one of their admirers in this way. If we would see beauty, size, and proportion, in all their excellence, we should look for it among the models of Greece; if we desired something that was wild and stupendous, we should find it in all its unconfined charms in Egypt; if grandeur, with a never-sated minuteness of decoration, please us, we need look no further

than to one of our cathedrals; and, lastly, if the romantic and the old-fashioned attract our fancy, the Chinese can point us to an exhaustless store in the recesses of their vast and magnificent empire.—I may conclude this article by remarking, that the cottages in China have a curious expansion in the gable-end, so as to make the house appear higher than it really is; consequently, a village, when seen from a distance, presents a singular appearance, especially when there happens to be a temple in the midst of it, with its roof turning up in horns, and its ridge decorated with dragons, dolphins, &c., bending in various curvatures. Straight lines must of necessity occur where stability is aimed at; but the Chinese take care to hide them with many ornamental bends and turnings.

CHAPTER XXIV.

CHINESE DRAWING.

The Chinese seem never to have had any turn for geometrical investigation, and therefore it is not a matter of surprise, that their ideas about the rules which ought to be followed in projecting different objects upon a plane surface are very imperfect. In theory, I believe, they do not honour the art of perspective with a recognition, and not always in practice. Still they are not altogether strangers to the subject; for, while in China, I saw views exposed for sale in a painter's shop, wherein objects diminished in size as they receded from the point of view; and in a work which I have on Chinese husbandry, there are many landscapes which shew that the artist felt himself obliged to lessen the more distant objects, lest he should fail in attempting to put them within the compass of his picture. Necessity was, perhaps, his tutor, for she has had many pupils, who, if they did not relish her discipline at first, found it very useful after a few trials and a little experience. In none of the specimens which have hitherto fallen under my notice have I been able to discover that the painter was aware that things not only lessen in size, but dwindle in distinctness as they are removed from the gazer's eye. In the background, the lines are short and narrow, but they are as exactly formed as any in the foreground. The management of this dim suffusion is a point of delicacy even among pro-

ficients of the West, who do not find it easy to mimic Nature in the soft and deepening effect with which she casts her veil over the landscape as it withdraws itself from their view.—Of practical perspective the Chinese know a little; touching the mathematics of stenographic projection, nothing; and I know not whether they have surmises about aërial perspective. This is about the sum of the matter, taken from a reference to some of their best productions: it would not be fair to draw our conclusions from *the worst*, which is a brief but a true description of many specimens that reach this country.—Without the aid of science, it is more difficult to hit the perspective of a machine or an article of furniture than of a group of buildings or a landscape; at least, defects are more obvious in the former than in the latter; hence we seldom see any of the decorations of domestic life in a picture without being offended by some fault or deviation from parallelism. I have several native treatises on drawing, wherein the art is treated with great minuteness and particularity; but the arrangement of objects, so as to secure the maximum of pictorial truth and emblazonry, is not touched upon in any part of them; which is a little surprising, as the Chinese have long been celebrated for their skill in combining objects in a garden or pleasure-grounds, so as to render the art and design incognizable by the spectator.

As draughtsmen, their *fort* lies in taking the portrait of some single portion of nature's handiwork. Many of these they have analyzed with great care, and so well studied as to hit off a likeness with a very few strokes of the pencil. The human face has likewise been dissected, its parts severally named, and their relative proportions and general harmony keenly studied. After this, the different varieties of each feature are enumerated, and marked by proper epithets, so that the student gains an elementary conception of the parts he has to deal with under all their principal aspects. The head is supposed to revolve upon

an axle, and to present itself under ten different phases, which are fairly characterized by the teacher. In all this, perhaps, there is nothing that does not coincide with the lessons delivered by artists in the West; but there is a peculiarity among the Chinese which has arisen from the command they have over the pencil: they hold it nearly in a perpendicular direction to the paper, and are therefore able, from the delicacy of its point, to draw lines of the greatest fineness, and, at the same time, from the elastic nature of the hairs, to make them of any breadth they please. The broad sweeps in the drapery, and the fine strokes for the eyelash and the beard, are alike executed by a single effort of the pencil. The human face is nothing, mathematically speaking, but a collection of curves; and as a Chinese face has not so many curves as that of an European, a few of them well selected and exactly drawn afford a portrait at once. Fidelity in a sketch depends upon the exactness with which the different bends and inflections in the object are imitated by the artist's pencil. A Chinaman is practically aware of this, and makes it his business to investigate and record their several properties. Each of them costs the painter but a single sweep of his pencil, since no amendment is necessary, no elaboration, to bring it by degrees nearer to the truth. But as success, uninformed by experiment, is the happiness only of a few, he takes several preparatory sketches in succession, till he is satisfied, and then he addresses himself to the work of copying all the perfections of his last trial, without any of its blemishes. A few lines settle accounts with the rest of the figure, and all the labour is reserved for the dress. But notwithstanding his frugality in this respect, the sentiments and occupations of men are faithfully pourtrayed, and with so much feeling, that each one at first sight tells its own story. Excessive grief, rage, and terror, topics in such favour with us, seldom find a place among Chinese artists. The ordinary employments of life, with their attend-

ant satisfactions, are the general themes; and they are more difficult in proportion as they approach the average developments and truth of nature. Ecstasy of joy is sometimes represented in the case of an old man, who, at some lucky thought, throws down his broom and raises his hands, lifts up his foot and opens his mouth, in all the "measureless content" of inward glee.

Birds are not less honoured than men. Their outline is divided into nine or ten different portions, which the young artist is taught to execute apart from the rest. By this method a learner not only acquires his art in perfection, but also an ornithological knowledge of great value touching the chief peculiarities in the form. A lover of this science, in travelling, should sketch the birds which fall in his way while they are alive, that he may catch the attitude: when this is done, he might, if time allowed, then draw the bill, head, neck, back, wings, tail, breast, and feet, in order; and he would thus secure an accuracy which he could otherwise seldom attain in the whole figure. After the Chinese have copied all the parts in detail, they proceed into a field whither we must follow them before our engravings obtain that excellence of which they are capable. They study the attitudes and the peculiar passions of which attitudes are the signs, and thus represent birds as they are in real life. Many of our finest specimens are tame and lifeless, while those of the Chinese are full of vitality, however rudely they may be executed in some of their details. In our museums of natural history, the plumage of many birds has been beautifully preserved, but the character is entirely lost, because the creature is put into some attitude wherein it never appears while alive. Our artists and our naturalists must in future study the gait, air, mien, and natural rhythm or position of parts in a state of motion or quiescence, more closely than heretofore, and not let the Chinese excel us in a matter of such scientific interest and importance.

In botanical subjects, the Chinese evince the same dispo-

sition to copy nature in all her elementary forms. The flower is dissected, and its several members drawn apart from the rest. The branches are subdivided into their minuter ramifications, with the view of ascertaining the essential features of each divarication of the stem. The bamboo and the almond tree, in all their beautiful varieties, are thus taken in pieces, so that the smallest particular cannot escape the notice of the draughtsman. All this is important in the eye of a botanist; and it would be useful in herborizing excursions to sketch the trees that present themselves by the way, with the same attention to the manner in which the branches issue from the trunk, and subsequently from one another. The roughest performances in point of execution would be valuable for the instruction they would convey. The Chinese are not contented with a faithful outline of a plant, tree, or shrub; they watch its bearing and attitude when acted upon by the wind, and go so far as to tell us how much each particular kind of wind will modify the natural tresses or the flowers and foliage of the vegetable. The details are far more extensive than a stranger would be led to anticipate; but the Chinese mind little things, and appear to be in their element when occupied in finishing minute parts, while the whole, perchance, is vastly deficient in correspondence and proportion. As imitators they excel, and, therefore, when our models shall be fairly laid before them and adequate encouragement be given to labour, the natives of the Celestial Empire will undergo that renovation which is so often spoken of in classic books, but which the foreign and not the native sage must help them to, by that science and that religion with which it has pleased God to bless him.

CHAPTER XXV.

SURGERY AMONG THE CHINESE.

Among the Chinese medicaments in my possession, one is said to be good for broken bones; but whether it be thought to have power to charm the divided parts into a happy union again, or whether its virtue only tends to allay the pain or abate the swelling, is not stated. Some of the wiser heads in China have recourse to a method that looks more in accordance with our notions of what is proper. When the fracture occurs in the forearm, (though they seem, strangely enough, to have left the other limbs to take thought for themselves,) the operator is directed, in the first instance, to bring the parts into their natural position, then to apply a roller or bandage of cotton, and, lastly, to render the arrangement steady by a belt of bamboo slips. This belt, or *chŭh leen*, serves as an elegant substitute for the splints; and did the bamboo grow naturally among us, I really think we might take a hint from the Chinese for our improvement. The elastic pliancy of the bamboo enables the belt or armlet to adapt itself to the shape of the limb, while, by two or three folds of it, all disturbance in the adjustment of the parts would, under ordinary circumstances, be quite impossible. The wood-cut opposite is a fac-simile of one in a Chinese work, and exhibits the patient with the belt about his arm, which is suspended from the neck by a sling. On each side of the figure a different variety of *chŭh leen* is represented.

When the knee-pan happens to be displaced by any accident, it is restored to its natural position by what, in the figure, looks like a four-legged stool. A ring, made of bamboo, and furnished with four projecting pieces, is clapped upon the knee; and after being moved so as to effect the reduction, it is bound to the spot by bandages.

It would seem that dislocations of the spine are not attended with the same fatal effects as with us, but admit of surgical interference. The Chinese suffer little from feverish or nervous irritation after an accident or an operation, so that, if there be breath and blood enough in the body to supply the frugal wants of nature, the patient will live, often-

times to the no small astonishment of the stranger. This consideration may, perhaps, allow us to assume that displacements of the *vertebræ* might happen without issuing fatally. The Chinese, as if fully persuaded that this is the case, appear to have invented a back of fir-wood, which, after being well padded with cotton, was bound to the back of the patient by braces, which passed over the shoulders and around the body. Before this artificial stay was applied, the patient was made to lie down upon his face. An attendant then set his feet upon the shoulders, while the surgeon, by means of a roller or a swathe of cotton, elevated that part of the spine where the injury had taken place, and thus, by a series of pressures, urged in different directions, and in varying degrees, brought matters to their pristine state of unity and good order. The word used to express the readjustment of the parts is very significant, as denoting the manner in which the edges of a seam are brought together by the tailor, in the making of garments. After this, the artificial back was braced on, and worn till the parts had recovered their natural tension.—When the ribs were, by any accident, removed from their natural situation, the sufferer was made to rest his feet upon two piles of thin bricks. He then laid hold of two loops suspended from a beam resting upon two crutches. The surgeon stationed himself behind, and, by means of a belt, shifted the patient backward and forward as he thought proper, while an attendant alternately withdrew the bricks from under his feet. He was desired to breathe before each successive descent of the foot, and, in this way, to give the several muscles concerned in respiration a chance of lending their assistance in the good work. After the operator was satisfied as to the success of his endeavours, he put the stays of bamboo upon the chest, and confined them in their place by bandages, carried eight times round. The patient was then laid upon his back, and forbidden the use of a pillow, or to turn himself to the right or the left. The descrip-

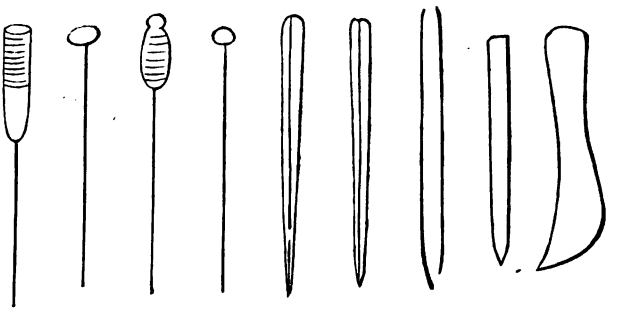
tions and rules are short, but they seem to be the result of practice. If distortions and not dislocations were intended,

then the plan seems feasible; but the words as they stand in the work of the Chinese author scarcely allow that supposition.

In the summer of 1838, a Chinese who had recovered the sight of his eye by the depression of a cataract, presented Dr. Parker with a fan, and a letter containing an extract from *Soo tung poo*, a Chinese poet who flourished in the latter end of the twelfth century. This extract was translated by Mr. Gutzlaff, and considered as descriptive of the operation for breaking up and dissolving the cataract. The

instrument is compared to the awn or beard of wheat, which is not a bad simile for a cataract needle. It is said that the interior light of the eye checks the candle of heaven, just as a lighted taper in the day hinders vision, and that the pearl within the eye contracts a misty haze; expressions very applicable to the pupil, which, though white, affords the man no light, and is like a white cloud, which, when it gets betwixt us and the orb of day, wears a dingy hue. The operator's ease is greatly admired, because he wields the needle with all the composure of a man who is hewing down a house, where it matters little in what way he strikes, so long as the axe reaches the object. The admirer declares that he had always fancied there must be some legerdemain or lucky turn of fate in the business. He is told, however, that all was done by method, and not by luck, "For," says the operator, "do you not yourself see how it is done?" This is followed by some reflections upon the practice of men who look only on the outside, and cannot distinguish between a gem and its imitation; and though they can tell the difference between wheat and pease, and know that a husbandman can eradicate weeds without injuring the corn, yet they never dream how a surgeon can distinguish the cataract from the rest of the eye, or remove the one without hurting the other. It appears that the operator was careful not to wound any of the blood-vessels, lest the aërial principle which circulates with the blood should escape.—A general decay in knowledge and energy prevents the modern practitioners of China from venturing upon so bold a step, and they are content to let the foreigner reap all their laurels in this way, felicitating themselves with the thought, that if the stranger can excel them in dealing with the surface, they are the sole depositaries of all the secrets within. Erelong, our hospitals will have dissecting-rooms in their vicinity, and then these wonderful dealers in mystery will be invited to come and shew us where the *yin* and the *yang* lie, and what harmony there is betwixt their systems and truth itself.

Nine instruments, figured in our wood-cut, are used for scarification and acupuncture, the peculiar *fort* of the Chi-



nese and their neighbours the Japanese. Each is honoured with an appropriate name, and has a certain class of diseases to which it belongs. Many directions are given as to the manner in which they are to be used, and it is withal stated that the user ought to understand the situation of the blood-vessels, lest he should wound an artery. The practice of sticking needles into the flesh, and allowing them to remain a certain time, is, I believe, purely Chinese; but the use of a lancet, to make incisions into the flesh, was known to the Greeks, and seems to have been suggested by the accidental wounding of a painful limb, which gave ease, and expedited the cure. It is a curious fact, that an artificial sore in one part of the body will help to cure a natural one in another. Of this our blisters, irritants, issues, &c. are examples, as needles, lancets, and *moxa*, are among the Chinese. The artificial and the natural seem to balance each other, and restore the equilibrium of health. In morals, as well as in physic, evils correct one another.

CHAPTER XXVI.

MEDICAL KNOWLEDGE IN CHINA.

In China, the druggist's shop would not suffer much by a comparison with many in this country. A large counter, a fac-simile of our own, occupies a corresponding site in reference to the window; the wall behind it is skirted with drawers for the accommodation of roots, dried leaves, woods, &c. Above these a series of shelves are ranged in order, whereon jars of different dimensions rest, and answer to the glass jars and bottles among us; for the natives have not yet extended their glass manufacture to the making of bottles sufficiently large for the purposes required by the apothecary; besides, they seem very much attached to the blue and white jars so abundantly in use among them, and worthily, for they are of an excellent kind of ware, and, when stationed in lines upon the neat shelf, make a very goodly appearance. As we pass these shops, we see the master and one or more of his men actively employed in dispensing prescriptions which the patient has brought to them from the hands of some learned doctor. Everything indicates care and importance;—the prescription is laid upon the counter, the different medicaments are taken from the drawer or the jar and weighed in the order set forth in the formula, and not a single circumstance omitted to make you feel that the doctors of the East and the West, with their faithful helper, the apothecary, have, either from instinct

or instruction, followed the same model. There are some peculiarities in China, however, which it is my duty to mention. A variety of roots and woods are employed in their *materia medica* which are not, as with us, ground to powder, but cut into delicate slices by a plane. Rhubarb is much used; and, instead of being reduced to a fine dust, is divided, by the action of the plane, into thin plates. The stems of the gentian are treated in like manner. These slices are so neatly cut, that when fastened to paper they form very elegant and useful specimens for the botanical observer. I have a collection displayed in this way, which makes a very pretty and instructive picture; and hence, though I have no animosity to the pestle and mortar, I must give my verdict in favour of the Chinese plane. This tool is broader than the average of those used among us, is made of a hard dark-coloured wood, and is of highly-finished workmanship compared with the majority of native performances. It is turned up, and placed upon a stand before the workman, who holds the stem or root in one or both of his hands, as the case may be. It is in this way that he is enabled to shave off such even slices, of any size or thickness he chooses. The pestle and mortar are not wholly neglected, and so we see them occasionally; but the business of reducing substances to powder is often discharged in another way. In a narrow trough of iron, a wheel is fitted to traverse, which is provided with a projecting axle on each side. Upon the ends of this axle a man places his naked feet, and, laying hold of some object to stay himself, drives the wheel alternately backward and forward along the iron furrow. Use has rendered the action easy, so that he moves his knees and hip-joints in a kind of sportive play, as if it were merriment and not labour.

Instead of snakes dried or preserved in spirits, as emblems of the apothecary's art, stags' horns make a great figure among the embellishments of a druggist's shop in China. Portions of them are suspended over the window, or dis-

posed in different parts of the office; and it is not common to see a shop, however scanty the assortment of its wares, which cannot exhibit a fragment of this much-valued medicament. There is an apparent wisdom in all this, for pulmonary consumption is one of the most fatal disorders with which human nature has to conflict; anything, therefore, that has the credit of being a cure for it is fairly entitled to the most conspicuous place in any pharmaceutical arrangement. Now, hartshorn, or stagshorn, when prepared in the form of glue, has the reputation in China of being able to subdue this hitherto uncontrollable disease, and therefore claims the rank a Chinaman has assigned to it. Whether this belief is authorized by experience, it would not be easy to ascertain; for our intercourse with the Chinese has not yet been liberal enough to allow us to ask for a sight of his case-book, that we might judge from facts, and not be obliged to put up with the meagre phantoms of theory.—A short time before I left China, not aware that my stay would be so short, I engaged a native doctor to be my tutor in the doctrines and practice of his profession. It was my intention to visit the natives in his company, and, when they were sick, request him to prescribe for them at my cost and for my instruction; and I felt that I should, in this way, obtain an intimate acquaintance with the views which he and his countrymen took of diseases, both as to their nature and their treatment, and thus get at a branch of knowledge which, to me, was very interesting. If his medicines prove effectual, thought I, I shall learn a lesson; but if not, I shall have an opportunity of explaining my own ideas of the case, and of justifying those ideas by recourse to European modes of dealing with disease. But I had an object beyond these which I could not fail to reach, and that was the securing of many occasions of closer intimacy with the natives. My aim was to make them feel the benevolence of the errand on which I had come, and to avail myself of every facility of imparting to them those Holy Scriptures which it was my duty

to distribute. While I was inquiring into their music, their medicine, and their arts, I was at the same time opening to myself fresh channels for the communication of good. In this way a man, being crafty, might catch a people with guile, and yet not deceive them, as Lucretius says, because he sought their health, and not their harm. My projects in reference to the native doctor were suspended almost as soon as they were conceived, and I must wait for another opportunity of trying this and many other experiments in that most interesting sphere of labour. But an investigation conducted in this manner would shew what the real value of many things used by the Chinese is, and what authority they have for supposing that a remedy apparently so inert as a cake prepared from stags' horns, is efficacious in the cure of a disorder so intractable as consumption. If there be any truth in the vulgar adage, that "what everybody says must be true," then the lump of glue aforesaid is a sovereign balm in this case; but, alas! common sense, though it affords a man such invaluable aid in the affairs of daily life, is completely nonplussed in matters of physic, and we often see the most knowing and discreet persons imposed upon by the shallow tricks of some ignorant charlatan.

Mercury, or "fluid silver," calomel, sulphur, myrrh, orpiment, musk, camphor, alum, true frankincense, with several oxides of copper, and other metals, were formerly used in the treatment of diseases that made their appearance upon the surface of the human body. Most of these are active remedies, and shew that the elder native practitioners were in earnest about the matter. These were also favourite remedies with the Arabian physicians, and are often met with among the prescriptions of Celsus. The *gae*, or *moxa*, or southernwood, was in great repute among them. *Gae* is the Chinese word, and *moxa* a corruption of *mookŭsa*, the Japanese. Many ailments within were assailed by the application of this remedy to spots which the anatomist had pointed out; but for certain kinds of

sore, of a serious or dangerous issue, it was also deemed useful. The mode of applying it was as follows:—A small quantity of the dirt thrown up by the earthworm was taken and kneaded into a cake about the size of a shilling; this was laid upon the sore to form a hearth in miniature, whereon the *moxa* was to be ignited from fourteen to twenty times in succession. A sore, seated oftentimes upon the most sensible parts, must have felt no ordinary degree of smart from such unceremonious treatment. In this country, we look at a poor patient who is bound hand and foot to a table, and then at the glittering display of knives, saws, forceps, and so forward, with a thrilling sensation of fear; but a Chinese physician, with a handful of dirt and as much tinder, is able to inflict more torture than an amputation usually occasions. Science reminds us of the emblem of justice, who carries a sword in her hand; empiricism shews like counterfeit pity, who, although her looks melt with tenderness, has her fingers tipped with the fangs of a viper. A disease called the *purpura*, which consists in the sprouting forth of bloody wheals and tumours all over the body, is mentioned in Chinese books, and considered by their authors as liable to have a fatal termination: for this a draught of common ingredients was prescribed, but the treatment rested its success upon the cutting up of those sores root and branch. The tender mercies of a Celestial doctor are not very great, we see, but are well calculated to put the magnanimity of a poor patient to the fullest proof. Compassion, in fact, forms no feature in Chinese medicine: the pill is gilded, but it is large enough to choke a person with a throat of the ordinary bore; the draught has some sweet ingredients among the bitter, but in quantity it is better fitted for a horse than a man.

In the common recipes are set down among things not easy to identify, the sliced root of celery, the root of the *smilax china* treated in the same way, gentian, rhubarb, ginsing, liquorice, scales of the pangoling, ginger, &c.; the decoc-

tion was directed to be taken early in the morning, fasting, according to the good old rule much in vogue among our ingenious forefathers.

The small-pox, or rather a disease resembling the small-pox, has excited much attention in China from its fatal effects. It attacks children, and seems to be confined to them, and this makes me think that it is not the same in all respects as that which creates such frightful havoc among ourselves. The native writers of former ages direct that the room should be kept clean, and the door, if it be open to the wind, should be pasted up, for light comes in at the door in China. Frankincense is to be used in fumigations. To open the eyes, when closed by this disease, the blood of an eel is dropped into them. The juice extracted from the root of the *musa coccinea*—a beautiful species of plantain-tree—is used for the same purpose. If the patient sees spectres, a man's tooth is wrapped up in paper and burnt to ashes, which are pounded and mixed with wine for a potion. Fumigations, prepared by putting sulphur, seeds of the carambola, southernwood, &c. into a tub used for feeding horses, and heating the contents, were in great repute for the cure of many disorders; and as the quantity seems to have been large enough to envelope the sick person in a cloud of fumes, this device of the therapeutic art deserves some of the credit that is given to it. I found this method of allaying disease in favour among the people of Borneo, who begged my botanical paper for the purpose of lighting or heating the herbs that were to be placed upon it. The pitch-plaster is one of the most common appliances in China, and for rheumatic pains, to which the people are much subject, may not be amiss. Powders of different kinds are often spread upon this plaster, by which we are to understand that the pitch performs only a subsidiary part in working the desired effect. The common venders of herbs prepare a poultice by pounding a certain number of fresh ingredients in a stone mortar: this they use for boils, uneasy swellings,

&c. As a specimen of Chinese semeiology, I might take the following:—1. If the eye be of a red colour, the disease is in the heart; 2. white, in the lungs; 3. green, in the gall; 4. yellow, in the spleen; 5. black, in the kidneys; 6. a yellow colour which cannot be described or named, in the middle of the chest.

As an example of the effect of some of their compounds, I will narrate the following curious story:—Early one morning, Dr. Parker was given to understand by one of his pupils, that his presence was urgently desired by the friends of a man who had cut out his tongue. The doctor, with his wonted good-nature, asked me to accompany him; and so we hastily followed our guide, who conducted us across the river, and brought us to a dwelling where a young man with a pale and sickly countenance was leaning upon the breast of his mother. Upon examination, we found his mouth half filled by a mass of extraneous matter adhering to the remnant of his tongue. After a little consultation, it was thought inexpedient to remove it for the present, as a glance at one of the edges convinced us that a healing process was going on. About twenty-four hours after, if I remember rightly, this mass dropped off, and left a surface fairly covered with an extemporaneous skin or epithelium. This mass was a styptic which a Chinese doctor had applied to staunch the blood, and had answered the purpose so well as to quit the wound when it could take care of itself, though the sick man's cough, and his awkward attempts to talk, had subjected it to a severe trial. The poor fellow was in the last stage of pulmonary consumption, and had been so great a burden to his father, that he, in a fit of anger, said, "it would be better for the son to be dead, and out of the way." This upbraiding stung the feelings of the sick youth so much, that he seized a knife and cut off as large a portion of his tongue as self-vengeance in her heady current would allow him, prefacing the deed thus: "I have heard that if you cut out a man's tongue he is

sure to die." The cutting off the tongue tended to hasten his death, though the wound healed; for the usual relief of the lungs being hindered by the filling of the mouth, this important organ became gorged with the fruits of disease, so that when on our last visit we applied our ears to his chest, we clearly perceived that he could not survive many hours. The sick man and his attendants watched our countenances in solemn silence, as we stood by the bed-side, for some time, till the mother asked if there was any fear. The next morning the messenger came to say he had died in the course of the night.

CHAPTER XXVII.

CURIOUS CONCEPTIONS OF THE HUMAN FRAME.

The Chinese meddle not with dead corpses except it be to give them a decent burial, and therefore we need not marvel that their notions of human anatomy are very wide of the truth. Their ideas of organic structure, as seen in brute animals, seem to be as incorrect where a religious regard for a deceased person does not forbid investigation. They love to take things upon trust, and recoil at the thought of looking into the nature of any object, with the view of informing themselves. But the scantiness or the erroneous character of their materials, does not hinder them from attempting to teach others, for they have anatomical plates in abundance. Some are so large, that they are put upon rolls like our maps, and depend from a peg, as a decoration to the walls of a study. I have two sets, with four diagrams in each set, wherein all the important points of the human skin are distinguished by proper terms in due order, that the doctor might not be at a loss where to apply with safety and precision his favourite instrument, the heated needle. Those which afford some hints as to what the ancient Chinese thought of the human frame in reference to its internal structure, are less imposing in size, but more instructive; and from them, therefore, we shall take such notices as may not be inconsistent with a work for general readers. As to the bony frame-work, they seem not to have troubled themselves with

much minuteness. One bone, instead of two, was deemed sufficient for the forearm and the leg, while the numerous pieces in the wrist and hand, the foot and toes, are not deemed worthy of a recognition. One bone seems to include the basin on which the body rests. The skull is in like manner treated as if it were a seamless mass. Care was taken, however, to mark the different points in the spine, which, being reckoned as twenty-one or twenty-two, were not more than two or three short of the truth. Neither the ties by which they are bound together, nor the muscles which put them in motion, were considered important enough to deserve mention.

They had learned that the air finds its way to the blood in the heart; and knowing nothing of the vessels that officiate between the centre of the circulating system and the lungs, nor of the air-cells within the latter, they conducted the *trachea*, or windpipe, directly through the lungs to the heart. It may well excite our wonder how the blood can have been reduced to such a state of docility and tameness, as not to take advantage of the passage thus freely opened for its escape. The lungs are represented as made up of five lappets or leaves, and depend very gracefully from the sides of the windpipe, which diminishes as it approaches the heart. The heart is provided with a sort of cover, from which three tubes arise and proceed severally to the spleen, the kidneys, and the liver. Thus they seem to have assumed that there was a close and intimate connexion between these organs. The blood, I apprehend, was regarded as ebbing and flowing within these tubes, for there is no provision analagous to that of vein and artery. These three are the only vessels, be it remembered, that are seen issuing from the heart. The circulation, or the apparatus for irrigating the rest of the body with the vital streams, must be looked for elsewhere; and we find, upon inquiry, that each hand and each foot is furnished with six tubes, which originate near the tips of the fingers, or toes, with

one or two exceptions, and run up the limb till they reach the body, where they dip down and find their way to their ultimate destination as well as they can, for the anatomist does not condescend to mark out the road they ought to take after they have descended below the surface. They do not choose the shortest course, or hurry to their journey's end unmindful of all other parts save the limb to which they belong, but, on the contrary, charitably wander over a considerable portion of the body. One, for example, that proceeds from the end of the middle toe, runs up the back, climbs over the head, and, after taking a few turns where the temporal artery may be felt, terminates at the outer corner of the eye. From this "termination," or "rising," for the words seem to be indifferent, it must proceed by some unseen course till it reaches the gall-bladder, to which it belongs. Another of these commences at the end of the little toe, and after coursing over the crown of the head, disappears near the inner corner of the eye, from whence, by some unknown way, it reaches the chief receptacle of moisture in the human body. The inventors of this system seem to have reasoned in this way:—"The various organs within the body, which are reckoned twelve in number, severally concur in the maintenance of the whole. Each of these twelve members in the general œconomy throws in its contingent; and as this is the case, some direct channel, through which this contingent is to flow, must be imagined to exist." Hence we have tubes running, by various routes, from every one of these organs to the extremities of the body. Such is a Chinaman's view of the circulation; and so far is he from anticipating the discoveries of the immortal Harvey, that he makes the heart to contribute only one-twelfth of the whole amount of nourishment that is dispensed to the body. So absurd and fantastical is this system in detail, that the gall-bladder, kidneys, &c. are concerned in supplying the body with blood. There is, however, not a little gloom hanging over the question as to *what* these organs really

furnish, since it goes by six different names, which imply as many degrees of light and darkness, and, therefore, can convey no idea to the mind of the inquirer, since all the canals for the conveyance of fluids within the body must necessarily be devoid of light. *Yin* and *yang*, darkness and light, which exist and take their watch by turns upon the face of nature, are transferred to the body by Chinese philosophers, where they enact their parts in a way that does not harmonize very nicely with anything we know about the matter. I have, however, assumed that this theory had its origin in truth, and endeavoured to account for it in the following way:—Some of the vessels in that beautiful fabric, the human body, are occupied in bringing nutriment to each particular spot—let us call them *yang;* others, again, are employed in conveying away what is unfit for the purposes of nutrition—call them *yin*. It is hard, however, to reconcile this view with what we find in Chinese books, as they are full of cross-grained things that will not submit themselves to any law of natural truth, be it ever so fair and equitable. One is fain to get a glimpse at the *rationale* of this system of *yin* and *yang*, and would think it cheap at the cost of a little patience, for all the reasonings of Chinese doctors about the nature of disease are built upon it. When we visited the chief magistrate of the district at Canton, he informed us, upon the authority of the native physician, that his disorder arose from some defect or irregularity of the *yin* in the part affected; and I have heard a strolling quack explain, with great effect, how beautifully the application of these two principles elucidated his practice. He would lay a pitch plaster upon the calf of a man's leg, and fasten it in its place by a smart slap or two. He would then explain, to the complete "illumination" of the bystanders, how the *yang* or the *yin* that lodged in a spot some five or six inches above, would feel compunction at its former misconduct, and alter its courses for the future in virtue of the stimulus applied at this particular point. The spleen is represented as lying upon the top of the stomach,

and is thought to bear an important part in the business of digestion. The spinal marrow runs up into the head, where it expands into a lake, which is called the *sea of marrow*. All the rivers run into the sea; so the spinal chord and many of the nerves terminate in the brain. This is not amiss, for comparative anatomy teaches us that the *sensorium* is derived from the nervous threads, and not the nervous threads from the *sensorium;* at least this is my view of the matter.

The Chinese hold the opinion once so prevalent in the West, that air circulates in the human body; and they caution the operator against letting it out, by the unguarded use of his instrument. They seem to speak as if they could see the steam issue from a puncture made into the vessels which contain it. Whether they were really sharp-sighted enough to see the *ke,* or air, as it escaped from a wounded artery, it might be presumption perhaps to decide; but that the body of man is bathed internally with some ethereal fluid, as well as with blood, seems to have been proved by some recent experiments upon the horse; and, in the absence of those experiments, the fact that air is secreted from blood to fill the air-vessels in birds and fish, would lead us, I think, to conjecture that this is the case. The Chinese are right then in the main, though in details we find them at their old work of blundering.

CHAPTER XXVIII.

VETERINARY ART, ETC.

The horses in the southern part of China are small, not remarkable for their grace or symmetry, and very ill groomed. The animal and its caparisons make a sorry appearance, and I imagine a troop of Chinese cavalry would be a very amusing spectacle. Officers in the army are occasionally seen on horseback, but civilians usually prefer the sedan, as it affords a far more easy and elegant mode of travelling. While I was making some inquiries as to the state of various departments of knowledge among the Chinese, I asked a native physician if they had any works upon the veterinary art, to which he replied in the negative. Upon recollecting himself, he said the individual who had charge of the governor's horses at Canton was a friend of his, and was in possession of something in manuscript relating to the subject. Of this he thought he could have the loan, if a small offering or douceur accompanied the application. This was handed to him, and very neatly folded up in a bit of paper, to be presented in due form. After a few weeks, a book of twenty pages, sparingly covered and inscribed in the running hand, was given to me. As the mountain had yeaned a mouse, something was deemed necessary in the way of panegyric, and I was assured that none of the prescriptions had been copied but such as had been authenticated by the experience of the governor's surgeon. The book was ac-

cepted with suitable acknowledgment, and laid up among many other records which I keep of the Celestial Land. When I sat down to write this short chapter, this literary "monument" was taken from its hiding-place, still fresh in Chinese neatness. It begins by teaching us how to feed a buffalo; to wit, by giving him grass and water every day, when they are to be had. The spires of rice which spring up after a crop, cut small and mingled with an equal quantity of grains milkwarm, are recommended. It is added, that if the animal is allowed to drink before it eats, the abdomen will not be liable to swell. The husbandman is advised to plough during one half of the night, and to rest while the sun is high.

After a few directions about some particular kinds of diet, the next half-dozen pages are occupied with the mention of the principal maladies incident to the buffalo, with a brief detail of their respective cures. The ailments of the sheep, the dog, the swine, the domestic fowl, and the duck, are specified in connexion with their several remedies.* The word horse occurs but once, and that by accident. If it is fair, therefore, to draw an inference from the production before me, this great veterinary surgeon had never tried his hand upon that noble beast over whose welfare it was his duty to watch. Thus it fares with many of the Chinese; they suffer their minds to revolve in a drowsy circle of little offices from year to year, for lack of some awakening summons to make them bestir themselves, and see what a slight equipment of knowledge they have. I should remind the reader that there are six domesticated animals which are allowed a place upon the doctor's list,—the horse, the ox or kine, the sheep, the domestic fowl, the dog, and the swine. The duck is introduced as a friend of chanticleer. My friend's acquaint-

* Orpiment and linseed-oil figure among the remedies for external disorders, as do also snake's skin reduced to ashes and applied hot, and the fibres from the leaves of tobacco in decoction, used in the same way.

ance with books was not very extensive; for within a few days two copies of a printed work upon the diseases of the camel, the horse, and the buffalo, were brought me by different hands; and he himself sent me an old copy of the same work some time after, which he had probably begged from a brother professor, as it contains many notes in manuscript. One volume is occupied with the history and treatment of the disorders incident to the camel, which is a strong proof that this "child of the desert" was once in general use among the Chinese. Each section is accompanied by a figure, for the purpose of exhibiting to the eye the particular attitude in which the creature rests itself while suffering from the malady described in that section. The poor patient cannot answer a string of questions; the doctor is therefore obliged to study its behaviour,—a practice familiar with experienced practitioners of the West. The natives of the Celestial Empire, in days when the intellectual flame was trimmed from time to time, refined upon this idea; and, calling the graphic art to their assistance, enabled the dumb animal to tell its own story in picture. The illustration is followed by some account of the disease, its causes, nature, and so on, which, being founded upon erroneous conceptions of the living machine, is a curious patchwork of truth and falsehood. The pictorial representations amount to forty-eight. Twenty-nine diseases are considered as incurable, and are mentioned, with their proper designations, to caution the parties concerned against a bootless expenditure of time and money. The medicines prescribed are chiefly such as are unknown in this country, if we except alum for diseases of the foot, liquorice, and a few others. Some pains were taken to render the draught palatable, as the drugs are ordered to be mingled with milk, wine, honey, and other pleasant vehicles.

Two volumes are devoted to the horse, and contain much curious, if not interesting matter. I will select a few specimens, to shew how a Chinese reasoned and acted in the

treatment of a creature so useful to man as a partner in many of his labours. The state of the circulating system could not easily be overlooked by a people who affect so much delicacy in judging of the pulse, and so we find special directions as to the manner in which the three middle fingers of the right hand are to be applied along the course of the artery. That in the neck seems to have been pitched upon as the most obvious, and as the most likely to tell the truth. About fifty spots were marked upon the skin of the animal, and severally distinguished by very quaint epithets, for the sake of pointing out the proper situations for applying a hot needle or bodkin: thus we observe that the Chinese were long since acquainted with the cruel, but sometimes necessary practice called *firing*. It corresponded to the use of the *moxa*. In man, a heap of combustible matter was ignited upon his skin; in the horse, a hot iron was laid upon the same part. Twenty-four spots are also designated for the sake of shewing where the surgeon ought to apply his lancet, or, as it is called, his chisel. The Chinese, who never had wit or courage enough to free a poor sufferer from a diseased part, seem to have had a mighty humour for torturing the healthy portions with their nine scarificators; and we see they extended their kind regards to the horse, and doled out to him a full measure of fire and steel. They were not strangers to the use of the *probang*, and seem to have resorted to several methods for relieving diseases of a very decided character. We are therefore less surprised, when we learn that they ventured so far as to insert an instrument into the eye of the horse to remove the opaque lens which obstructed his sight. The instrument used for couching was simply a needle with a small haft: it was introduced into the upper part of the eyeball. Two kinds of cataract are described, with two corresponding modes of operating, but somewhat obscurely, from the affected quaintness of the terms. We cannot close these brief allusions to Chinese farriery without felici-

tating the horse of this country on the changes which have taken place in the general mode of treating his disorders, since his frame and œconomy became the subjects of enlightened investigation. Now, instead of the tortures which a stupid and ignorant set of leeches used to inflict upon him, kindness prepares his bed and fair science ministers to his diseases.

A volume is taken up with the ailments that befall the buffalo, and forms a counterpart of that which treats of the camel, as to the matter of arrangement; but, like the horse, the buffalo was honoured with the application of the hot iron in sundry parts of the body. It seems indeed to have had a full share of this sort of counter-irritation. It deserved something at the hands of its owner, since, in all his labours for the culture of the soil, it was ready to bear its part. Nature had fitted it for the work by giving it a special fondness for mud and water,—the very elements in which rice, the staff of life in China, is usually grown. Like other animals in a state of domestication, it runs into varieties, and hence in this volume we are considering nine different sorts are figured and shortly described, whereof one is spotted like a fawn. Those that fell under my notice were of one kind, without any noteworthy mark to distinguish them from their fellows. It is a timid animal, and looks with suspicious gaze at the stranger, whom it now and then pursues to forestall the danger it apprehends from him. It is often led by a little child, who, when he sees a *fan kwei*, makes signs in an agony of dread, lest an appearance so odd should discompose the gravity of his companion, and the ring in the nose, the halter, and the keeper himself, should be disregarded.

CHAPTER XXIX.

MALADIES IN CHINA.

In the upper eyelid of the Chinese there seems to be an excess of skin, so that it is a very uncommon occurrence to see one without a fold. This fold prompts the lid to turn the eye-lashes upon the crystal orb, over which they sweep till, by irritation, they have fairly swept out the sight. The natives seldom attempt to check this calamity; and blindness is the sad portion of the sufferer, unless the humane and scientific foreigner steps in and affords relief by a little decisive practice. Blindness, therefore, abounds from this cause alone. But if many prisoners of darkness may impute their misfortune to natural defects, uncorrected by art, not a few may thank the mischievous hand of the barber, who has just skill enough to do evil. Under colour of cleansing the eye, he passes a sharp instrument over the ridge on which the eye-lashes grow, and thus does his best towards the excitement of an inflammatory action, which may one time or other end in the loss of sight. The commencement of this inflammation is accompanied by a pruriency which makes the gentle scraping very soothing; and the patient sits with as much apparent delight as the swine feels when his sides are curried by some over-indulgent mistress. Diseases of the eye, augmented by the interference of art, are therefore very common in China, and may well stir up our philanthropy to send them medical aid when the

way is open.—The north-east wind prevails during eight months of the year, and, from its tendency to pinch the skin by cold and drought, appears to be the cause of many diseases. In Chinese classification, disorders are divided into two groups in reference to their causes. One group arises from some disturbance within, the other, from the "injurious cold"; so fully possessed are the natives with the opinion, that cold divides the empire with other agencies in the causation of disease. The noxious air that arises from their rice-grounds while under preparation for a crop, is also esteemed the frequent occasion of disease. "Pass not by those fields, for the noisome *ke*, or air, that exhales from them will do you great harm," has sometimes been the advice of the Chinese to a stranger.—Rheumatic pains, with a variety of aches and sores, afflict great numbers of the poorer people, and not a few suffer from dropsy. I recollect a poor fellow who seemed to be hastening to his grave with this disorder, but he was restored to health, and almost to a second youth, through the help I had the pleasure to afford him.—The Barbadoes or elephant's leg is not uncommon in China. In one of my walks, I saw a youth about seventeen who had an affection of this sort in one of his legs. It had been three years in advancing to the state in which I found it. The leg was more than twice the size of its fellow, and appeared to have undergone the greatest change near the heel, which had a most ungainly appearance when viewed from behind. To the touch it was very hard, and in colour somewhat redder than the healthy hue. Scabs and scars were scattered over the skin, so that the redundance of juices that occasioned a deposition in the cellular tissue, broke out in sores and blotches upon the surface. He said it was painful, but he walked our pace, and followed his daily avocation of errand-boy, and so on, without appearing to suffer in health. In fact, his looks betokened happiness, nor was there anything to shew that the general constitution sympathized with the

leg. His wits were awake, for when taxed with calling foreigners *kwei* (devils), he said a *kwei* (a dollar) was a very good thing.—Diseases of the skin are very common, owing to the want of freer ablutions of cold water; for in countries where people bathe freely these unsightly things are rare, as I know from observation. The Chinese are neat, but they use a cloth dipped in a slender allowance of water, and so only counterfeit cleanliness. My remark applies to the lower orders.

Baldness, or a very small "commodity of hair," is very common among the elderly females in the southern parts of China. It is far more frequent among them than it is among the other sex, so that there seems to be some peculiar reason which applies to their case only. The men have their heads shaven from time to time, and thus a compulsory cleanliness is induced upon the skin: among the women, the head is moistened with the shavings of a particular kind of wood, dipped in water, to give a sleek and shining smoothness to the hair. There may be something in the gummy secretion washed out of the pores of the wood prejudicial to the growth of the hair; but if the practice is hurtful, it is more likely to be owing to this, that the skin is never thoroughly cleaned, and thus loses its healthy action. A bald-headed woman is a strange sight, but it is often seen in China. One out of twenty in the elder and middle-aged females among the poor is affected in this way. It does not amount to an absolute baldness, but the skin has got the peculiar shine, and the hairs are but thinly scattered over the surface. Among the Jews, mothers tore off their hair, and made themselves bald, when their children were snatched away by the untimely hand of death, but in China no such custom exists; though in letters from a spouse to her husband, she is wont to remind him, that amidst sighs and sorrows at his long absence, her hair is turning gray on his account.

A frightful disorder called the leprosy, though altogether

different from that mentioned in Holy Scripture, is by no means uncommon in the south of China. The skin of the hands and feet becomes hard and thick, and so contracted in its superficial extent, that the toes and fingers bend like hooks, and remain immoveable. Persons thus afflicted feel no pain, *um che tung*, and regard this as the worst sign, as being, in fact, the unequivocal diagnosis of the disease. In a Chinese work I have, it seems to be described under the name of *pan hwang*, in allusion to the state of the skin and subjacent parts, which become like a plank, in hardness and want of feeling. In the vicinity of Macao I once met with eight men afflicted with this disease, who were living in some miserable hovels just large enough to contain them. I thought of some passages of Scripture which represent the leprous men as living at a distance from the resorts of the healthful and the happy. These wretched outcasts of society, unable to help themselves from the stiffened and crooked nature of their fingers, were never visited with a single gleam of hope of better things, either in this world or in that to come; and yet how little of the bleak sensations of despair did they seem to feel. Patience is the "badge" of the Chinese people.—Persons in the southern parts are subject to tumours of great size and variety. Many of these unsightly appendages, which had attained an enormous magnitude, were removed in the Ophthalmic Institution at Canton; and yet we seldom walk without meeting with some uncouth enlargement on the face, neck, or head of natives. One perhaps hangs pendulous from the ear; another forms a grotesque addition to the general physiognomy by shooting out laterally from under the chin; and a third springs up like a secondary head, as if in mockery of that which gave it birth. I have seen one about the size of a walnut sprouting from the gum, and overhanging the front teeth. From their frequency, I think we may say that they are in some measure endemic, or are occasioned by something, in diet, air, or water, that belongs to the spot.

The air is wholesome, and the water sweet and innocuous; we are therefore led to seek for the cause in their diet: this, though salutary and nutritious, is eaten with an abundance of moisture, and with but a very little salt, by the poorer sort, among whom these tumours chiefly abound. The rich, who can afford it, put salt to their dishes, to render them palatable to us, but not so the poor. The philosophy of these tumours is worthy of notice, for at first they seem, like wens, to be merely a natural enlargement of skin and muscle; and might be compared to those fungous excrescences that grow upon old wood. A little ball, about the size of a pea or a marble, appears under the skin, which continues to grow till it has acquired a certain magnitude, when it gives rise to another ball as an offset, which, in its turn, is also reproductive. The spherical form of each several developement is lost by lateral pressure, just as it happens in some kinds of *tremella*, or fungous parasites, found upon moist rails and gate-posts, and the whole mass consists of a multitude of lobes.

Some of the Chinese exhibit a piebald complexion, owing to the disappearance of the colouring matter which gives the yellow tincture to the skin of a native. It can scarcely be called a disease in some, whose excellent health and spirits exclude all ideas of derangement. I have examined the skin with a powerful magnifier, and could perceive no difference between the natural and unnatural hue in the texture or state of it. The phenomenon seems to admit of an easy explanation. In the European there is scarcely any pigment diffused under the outer film which covers the skin; in the Ethiopian or Negro there is a thick one of black; in the Malay it is brown; in the Chinese it is yellow. The white patches in these piebald subjects are due to the absence of that yellow or brown pigment. In Chinese books it is ascribed to an unequal diffusion of some natural juice, that is, of the pigment to which our colour, if we have any, is to be ascribed.

CHAPTER XXX.

GYMNIC FEATS—COSTUME.

The Chinese are much addicted to amusements wherein the strength and ductility of the human body are displayed. In the illustration in the next page a man has climbed a pole, and maintains his position by clasping it with his legs, while his hands are flourished in the air. A crowd of idlers gaze at the feat, glad to find something that will serve to vary the monotony of a lazy life. An assistant, with a little gong or metallic tabor, cheers his efforts with a peal that suits no ear but that of a "Celestial." On the foreground, a veteran in gymnic sports reclines back upon his hands, and takes up eight cups in succession in his mouth. To accomplish this fairly, the spine must be reflected as far back as it is usually bent forward in making an ordinary *congé*. The joints of a Chinese are not so firmly set in their sockets as with us Englishmen; and the *vertebræ* especially seem to have a great deal of play. The illustration was copied from a plate in the native Encyclopædia.

But the most graceful feat I saw while in China, was performed by a little boy. He whirled round two tea saucers upon the ends of two canes, while he threw his body into a variety of attitudes. At length, after exciting much admiration, he proceeded to lay the topstone upon his trials of skill, by tumbling fairly over while the well-balanced saucers were revolving upon the ends of the canes,

This tumble was composed of a series of evolutions, all of them following each other in steady order, till the boy was

again upon his legs. To encourage him, a conjuror stands by, expresses his doubts and surprise alternately, and, after the final stroke, catches him in his arms, as if fearful lest too much exertion should injure his wits or his health.

Every sleight-of-hand is preceded by a dialogue, (to give it a dramatic effect,) which is sometimes extended to such a length that the foreigner grows impatient, and begins to think he has seen "better tricks" elsewhere. The performers from Peking are distinguished for the urbanity and gentleness of their manners: when their work is done, they come forward and courteously exchange civilities with the spectators, especially if they happen to be from abroad.

Costume of the Chinese.—The dress of a native is well suited to the languishing ease of a warm climate. A long robe that reaches from the neck to the ankle, with loose flowing sleeves to give freedom to the arm, constitutes the principal portion of the outward attire. The lower extremities are invested with loose ill-shapen netherstocks, as a native has no idea of displaying the finished contour of a fine leg. The neck is generally destitute of any ornament. The colour of the robe in winter is blue,—in summer white. Officers of government and gentlemen of wealth are, on all ordinary occasions, clothed in this blue raiment, Chinese taste having a strange predilection for this skyey tincture. At festal and solemn seasons the robe is embroidered: its cuffs and borders are variegated with the needle-work of the country: a sort of scutcheon is figured upon the front, which is charged with some of the rude blazonry of the nation: a dragon glares amidst curling clouds as the emblem of a presiding power; a stork, the type of peace and dutifulness, cuts the liquid air; or the tiger, the representative of martial courage, couches in readiness to pounce upon his prey.

Those who affect the rank of dandies wear a gown that reaches just below the knee, to make room for the peculiar ornaments of the leg. These are what we, with the noble Order of the Garter in our recollection, ought to deem both honourable and becoming. A ribbon or swathe of coloured silk is bound round the leg just above the rising of the calf,

and tied in a sort of true-love's-knot in front. This is not so common as an embroidered knee-pad, which is fastened to the same part. In China, men are often obliged to remain a long time in the posture of penitence, and have therefore resorted to the use of a pad to defend their knees against the rude pressure of the pavement, or the softer reaction of the boarded floor. They have converted their gyves into graces; for this knee-pad, which is the badge of humiliation in China, is, by the cunning hand of the artist, rendered so enticing, that all who love to admire themselves are ambitious to appear in it.

The head is generally without any embellishment save the elegant queue, especially if the season be warm. A skull-cap of padded silk covers the crown in cold weather, or a cap with its edges turned up somewhat like those represented in our frontispiece. It is generally black, and has a tassel of red silk depending from the summit, which, if it belongs to a person of official rank, is surmounted by a ball or button of shining metal, or some precious stone.—The shoes are very thick at the bottom, so that the foot cannot bend in walking. They are sometimes embroidered, but more frequently plain. It is merely a matter of justice to say, that whatever pageantry they may affect on some occasions, they seem to study plainness of dress, and to think that good manners never appear more advantageously than when everything like effect in colours, or textures, or fashions, is laid aside.

The dress of the ladies exhibits the same fondness for the azure. The edges are bordered with black figured with white, or they are white flounced with gold. The vest does not reach far enough to obscure an elegant skirt, which, with its plaits and its embroidery, is entitled to the first place among the proteus-like refinements of the milliner. I have shewn it to many ladies of my acquaintance, who agree in admiring this item of female attire, though I am not allowed to suppose that it will ever be copied in England, should

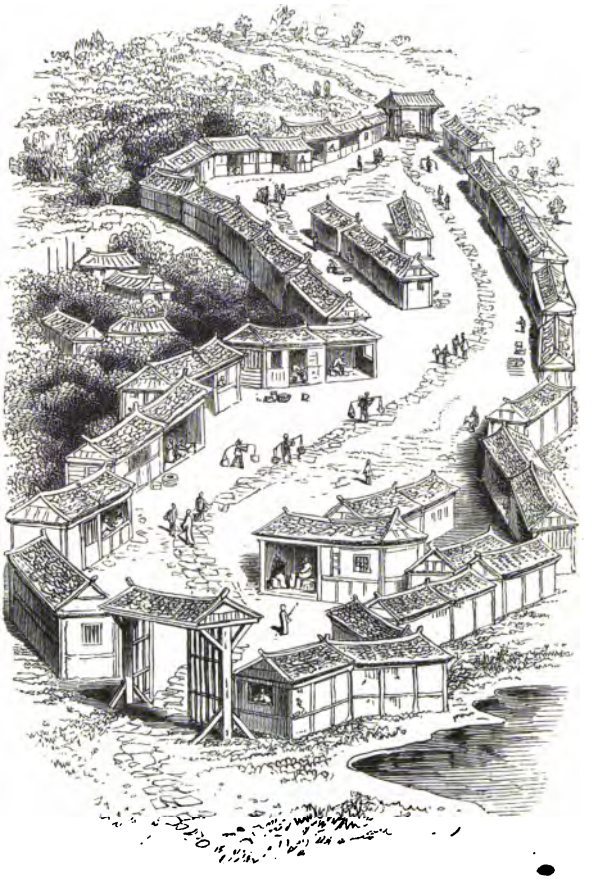
our intercourse with the Chinese become as unbounded as every philanthropist desires. For its easy adjustment, the eastern costume is worthy of our commendation. It is, to use a familiar phrase, "slipped on" with great facility and dispatch, and confined in its place by the joint concurrence of a few loops and buttons. It does not restrain the person and interfere with motion, by a conflict between straight lines and curves: the whole aggregate of constraint is laid upon the little feet, which lie in their gilded haunts like some criminals who, for parricide or other heinous offences, are buried alive. And yet, let us deal out our censures softly; for while the Chinese have confined their mutilations to the foot, fashion has compelled too many of our countrywomen to cripple a region much more essential to life than the feet.

CHAPTER XXXI.

THRIFTY HABITS OF THE CHINESE.

The engraving in the opposite page is a faithful delineation in perspective of a Chinese village. The buildings are so contrived as to form a wall of defence round a long and irregular plot of ground. At each end stands a gate which can be shut at night. The plan of such a hamlet seems to indicate its antiquity, by pointing to that insecure state of things, when the inhabitants of the rural waste lived in fear of some sudden onset from foreign or domestic foes. The villagers are busied in their various occupations,—the women at their needlework within, and the men carrying their waterpots or their merchandise without. The middle line or path on which they tread is composed of slabs of granite, or some hard stone. The houses are but scantily furnished, yet seldom without an ornament of some kind. This circumstance is worthy of note, for there is a wonderful connexion between outward beauty and inward virtue. The ratio which they bear to each other is indeed liable to modification; but it may always be traced, if a candid and judicious regard is paid to all the additive and subtractive contingencies, so that a fair balance is obtained. When I enter a cottage, and see the walls decorated with pictures in neat, though humble frames, I am induced to augur well of the inmates, and feel little hesitation in proportioning my estimate of their character to the aggregate

of little graces that are thrown over the useful and ornamental "stuff" in the apartment. In travelling in foreign



countries, especially in China, my eye was often turned to the outward embellishments of the domicile and the person, with the view of translating their hieroglyphic import.

It would not be easy to draw a comparison between

the habits of the poor in this country and the cottagers of China, respecting the state of their household, because it is difficult to come at an average; but I think that while the poor at home are far less happy, they are far more cleanly than the poor are in China. There is, perhaps, thrice as much contentment in that land among the villagers, but only one-third of the mind which is displayed by the lower orders in England. I will not be dogmatic in these remarks, and proceed no further in prescribing an opinion than the enunciation of this fact, that care-worn and half-starved faces are rare things in China. A plumpness of feature, cheerfulness of mien, and a gait full of animation, though without hurry, bespeak a condition of mind that looks on to-day's supply with complacency, and forward to to-morrow's chances without apprehension. The happiness and general prosperity of the Chinese are so conspicuous, that they merit a short analysis. Let us see, then, of what elements they are compounded:—

1. *An habitual readiness to labour.*—A Chinaman never scorns any kind of drudgery, but sets about it cheerfully, even for a very small recompense. He feels no scruple as to the honourable or dishonourable character of the occupation, but casts an eye towards the wages stipulated, and zealously applies himself to the toil. There are diversities in talent and experience which necessarily lead to diversities of employment; and there is so wide a scope for freedom of choice, that the endowments of an individual are proportioned to the requirements of his work. A general distribution of labour furnishes every man with something to do, though his time may not always be filled up. The chances of finding the means of subsistence are many, which yields an exhilarating thought, and keeps the unemployed with a stock of hope upon their hands, even when the rice store-basket is empty, credit low, and charity cold. It is understood, as a point of practice, that the labourer gains as much as he can from his employer, and, reciprocally, that

a master cheapens his services to the lowest amount for which they can be had. It is not, so far as I could ascertain, a disreputable thing for a man to receive small wages; and thus, when out of work, he is willing to close with the highest bidder, however small may be the offer. A readiness to toil patiently for a small compensation, and to buy and sell with small returns, is a title for the best chapter in the history of domestic prosperity.

2. *Frugality in the use of worldly goods.*—The Chinese proceed upon the admirable principle involved in the common adage, "Waste not, want not." Nothing is thrown away, but the meanest things are laid up in a careful and orderly manner. Confused piles, or a room strewn with a variety of ill-assorted articles, are things seldom or never seen in China: everything has its place, and bears the marks of good usage. Neatness of arrangement is one of the most remarkable features in the native character, and contributes greatly to the preservation of many things, and to the frugal use of all.

3. *Skill competent to enable the people to turn all advantages to the best account.*—A youth learns betimes how to dress every article of food within the compass of a poor man's dietary, in a manner calculated to secure a high relish and economy at the same time. He is learned in the management of his clothes, and can, by dyeing, washing, or otherwise repairing the injuries or wastes of time, often make an old garment assume the freshness of a new one. The facility with which he adapts his dress to the nature of his work is admirable, and contributes greatly to its preservation.

4. *An exact conception of money's worth.*—We Englishmen waste more money in trifling sums than would serve to render the Chinese men of wealth. Little sums, with too many of us, are things of no consequence, and we throw them away as so much dross. In China, the divisions of monetary

value are so numerous, that the smallest sum is applicable to some of the purposes of ordinary purchase. A penny of our money is divisible into more than twenty pieces, each of which has a recognized value in the market. Everything is cheap which a poor man requires for the supply of his wants, and thus his money goes a great way. This makes him set great store by it, and prompts him to be chary in spending the smallest sum. Little boys and girls, when sent to a shop, will never lay down their money till they have contested the matter with the shopman, and gained the last mite they can extort in return for their money. Thrice happy would it be for the population of this country, were our children as well-lessoned as the Chinese in the art of using money!

The prosperity of the Chinese tempts me to frame a system of political œconomy, which lays population as the foundation whereon everything in the way of social comfort and personal affluence is reared. If the valleys and plains be covered with inhabitants, the opportunities of living by the chase or the spontaneous gifts of nature are soon reduced, and the soil must be turned over for a crop, and the sea be summoned to yield its finny stores. The necessity of tilling the ground and investing the water with nets, prompts men to set about the manufacture of implements of husbandry and the building of boats. Here we have the first germs of art and enterprise. The skill employed in the forging of a spade to stir the ground, or a plough to part the clods, may be diverted into a hundred channels, and ultimately give rise to as many discoveries. The supply of such things will vary as the number of hands, and will be of easy purchase when those hands are greatly multiplied. The wealth of the community grows out of man, and not out of the soil, except in a secondary and subordinate sense. This we see demonstrated in countries where the means of living are secured without industry, for

the people have nothing beside.* If the tenants should all on a sudden be so far multiplied that much labour and assiduity were needful to obtain a livelihood, that would prove the birth-day of plenty. I look upon man as the great capital of a nation—a view which is based upon what I see in China, where a swarming people are incircled by a swarm of comforts. In no country do the inhabitants crowd every habitable spot as in China; in no country do the poor people abound with so many of the elegancies and luxuries of life. This abundance in the market tempts the buyer by its low price and its variety; and, in order that he may have the means or money to buy withal, he addresses himself to work with redoubled energy. In China, the shops overflow with everything that can attract the eye or provoke the appetite, all under the more effectual lure of a low price. A native is thus stirred up to industrious habits, not by the iron hand of compulsion, but by the charming hopes of enjoyment. The worth of his money engenders frugality, and thus adds a sister grace to industry. The ease with which a family may be maintained wooes him to indulge the love of matrimony, and he lays by something to purchase a home, with a beautiful wife to adorn it. Early marriage encourages fertility and augments the population, already vast, and, consequently, the means of living, which bear a ratio to that population. Thus we are carried round in a circle, and brought back to man, with this benediction,

* About fifteen years ago, a native of the Society Islands might climb a bread-fruit tree, fetch down a living loaf, lay it upon a fire which he had lighted by rubbing two sticks together, and while it was dressing, step to the sea-side with a cocoa-nut shell for a modicum of water: dipped in this dish of nature's sauce, the bread-fruit was as grateful as it was nutritious. But owing to this prodigality of nature, the islander would not work; so that when the bread-fruit tree failed, he was obliged to eat fern root, or any wild fruit that the thickets of the mountain could afford him.

"Be fruitful, and multiply," as the corner-stone of all the "*foison*" stores of plenty.

Were I about to graduate a scale in accordance with the theory I have advanced, I should begin with Borneo Proper, the fairest land that couches beneath a genial sun, and say, 'See, here, amidst all the capabilities of a fertile soil, a favouring climate, and ample territories, is a wretched apology for a market,—consisting of a few vegetables, a little fish, with here and there a fowl; and as for the men, a child might number them!'—Let this Borneo be considered as zero in our politico-œconomic scale. In China, the natives throng all those parts which are susceptible of tillage, till there is not room enough to hold them. Here we behold an assortment of comforts for the poor such as no other country can parallel;—let this be the maximum height of our scale. A man who had travelled much and given attention to the subject, might deduce the data for such a guage from his observation, and furnish us with many very curious results. A favourite theorem is, that while the population goes on increasing in geometric progression, the products of the soil, or rather, the means of subsistence, increase only in the arithmetic. The first part of this theorem, I think, is a mathematical possibility; but the latter part is founded upon very insufficient evidence, and is true only of certain kinds of land tilled after a certain prescribed fashion. In China, the luxuries of life have increased in the same geometrical ratio; and in other parts of the world they will be found to have followed the same law, when a proper "correction," or allowance, be made for retarding circumstances. When the Corn-laws, and every enactment that has sprung out of the same stingy, short-sighted policy, shall be repealed, and foreigners allowed to sell us their produce freely, the welfare of our poor will increase with their numbers. They owe their present unfortunate predicament to legislation, and they

will commence a new era in their happiness when the unstatesmanlike practice of taking from one part of the community and giving to another shall be forgotten. In China, the lawyers make traps for the rich, but they leave the poor alone. If a man be poor, says the *Shing Yu*, he must not be proud and presuming on that account. Strange caution! yet not unseasonable in a country where the lower orders are permitted to fructify, thrive, and expand, free from all legislative impediment.*

* Unless the salt monopoly might seem to form an exception to this remark.

CHAPTER XXXII.

ARTS AND MANUFACTURES.

Glass-blowing.—This process reminds us very forcibly of what we see represented upon Egyptian monuments, so that we have only to substitute the physiognomy of the one country for the other, in order to carry the imagination from Egypt to China, or inversely, from China to Egypt. The crucible is a cylindrical hole in the side of a mass of masonry, heated by a fire below. It slants downwards and backwards for the sake of holding the melted glass. While the crucible is heating, its mouth is partially covered with a semicircular plate of iron. The blowpipe is about three and a-half feet in length, and nearly an inch in diameter. It has a bulb at the lower extremity, which forms the point of attachment for the glass. The workman inserts this into the melted mass, and turns it round on its own axis several times, to collect a certain quantity upon the end. He then takes it out, lays it upon a trestle, and smooths and rounds the ball with a *spatula* which has a very long handle. This process is several times repeated before a sufficient quantity has been taken up. When this is done, the man blows a few seconds with his mouth, and then takes the blowpipe to a pair of bellows placed upon two beams, and

applies its extremity to the tube that points downwards, while a third person moves the piston. In this way, gravity is made to accelerate the expansion of the glass. A small pit in the floor allows room for the dilatation of the beautiful spheroid that is soon formed by the action of the bellows. Three persons are employed, each in his respective office. One plies a fan to cool the man at the furnace, who, by the aid of artificial currents of air, suffers little from the heat. No man seems to understand the practical philosophy of the fan better than a Chinaman. The other assistant covers the furnace, and blows the bellows to expand the glass. As charcoal is used, no attempt to augment its intensity is made by the use of the bellows or blowpipe. The spheroid of thin glass is, by means of a paper pattern, marked with ink into panes, which are flattened in a sort of oven afterwards. They are not intended for windows, as with us, but for looking-glasses, which are manufactured in great profusion for the use of both males and females. The ladies of antiquity were content to gaze at the dim reflection of themselves in a polished mirror or *speculum;* but those who live in modern times are more happy, for at a very little cost they may behold a perfect image in a pretty looking-glass. Bottles and various kinds of glistering ornaments, for festive occasions, are made of glass. Glass-blowers' shops are very common in the suburbs of Canton, such is the demand for wares of this material.

Armlets, ear-rings, ornaments for the head-dress, rings for the finger, with a countless variety of pretty things, are made of glass coloured so as to resemble *jade*—a gem of greenish hue. These articles are ground upon a stone that moves with an alternate swing, and not with an entire revolution. That ingenious device by which a wheel is turned rapidly by the foot, has never been reached by a Chinaman: he employs both feet, and after

all gains only half a turn. Were I to choose an emblem of patience, it should be a Chinaman sitting at one of these grindstones.

Lacquer-ware manufactory.—In the different rooms of one establishment we see the various processes of this art, from the first joining of the wood to the last finishing touch of embellishment. After the wood is put together, the seams, and oftentimes the whole upper surface, are covered with thin paper, which is made to adhere by the use of hog's lard. When dry, it is smeared with a paste made of clay, to afford, as I suppose, a firm surface with the required smoothness. Of this clay I got a few small specimens, which were in an indurated form, and so hard that I had much ado to break a piece off without the aid of a hammer. Large lumps of it lay piled up in one corner, just as the stone does which is made into powder for beautifying the ladies' faces. When this coating of clay is dry, they rub it with a smooth kind of whetstone, to reduce the inequalities, and to make all fair and even. After this, the lacquer or varnish is laid on, an operation that must be repeated three times before it has acquired the necessary consistence. Some of the lacquer was standing in covered buckets; it was of a brown colour, had a sour smell, and was but slightly adhesive: by drying and exposure, the black colour and adhesive property are acquired. The etchings for the figures are made by throwing a fine powder upon a piece of paper that is drilled with minute holes to form the outlines of the picture. A small style or awl is drawn over these dots, and thus traces the shape and bearings of the several objects. These figures are smeared over with size mixed with red paint. The gold is applied in leaves, as with us, after they have been reduced to powder with a dossil of cotton. The men work as usual in China, in close juxtaposition to each other, but all is quietness and assiduity. Nothing seems to be wanted but a greater fidelity in the de-

lineation of some objects, and a little more perspective truth in the disposition of them all. A few Chinese landscapes taken in China by European artists, in the largeness of feature and the bold touches which please the native, would work a great change, if recommended to the principals of these manufactories by one who had a friendly influence with them.

Manufacture of Pewter Vessels.—The pewter (*seih* or *hǐh yuen*) is prepared in sheets, and in this state is hammered into pots, vases, teapots, urns, cups, and every kind of drinking utensil. A round block, about a foot high, and one and a-half in diameter, stands in the back part of the shop or behind the counter. Upon this the pewter is moulded into the desired shapes, with great ease, from the ductility of the metal. A small die, or cube of another ware, is laid upon this block, which, being concave at the upper surface, holds a quantity of melted lead. This serves as the medium for uniting the seams of the vessels, and is applied by an instrument very nearly the counterpart of our soldering-knife. As the solder mingles with the material itself, being of the same nature, the various joinings are made to disappear by smoothing and polish. Shops furnished with these articles are very common in Canton, and from the neat construction and the tasteful arrangement of the wares, make a very pretty appearance.

Laying-on of Feathers, "tsae moo."—In one of my walks I saw an artist busily employed in laying small pieces of feather upon the middle line of some gilded flowers. I stopped to gaze and to ask a question, but could not engage his attention; I then took out my memorandum-book, and sketched the implement he was using, which entirely altered the case, and the man grew civil. He was provided with a small block of ebony, and a delicate chisel with a neat haft and a thin blade. The feathers were of a bluish green, and seemed

to belong to the *pitta*, or short-tailed thrush of Malacca. By means of this chisel he could cut the vane of the feather into segments of any size or form he pleased. A hair pencil fixed in the end of a reed spread the starch or glutinous matter upon the surface of the object, while the sharpened point at the other end served to fix the bits of feathers in their proper places. By taking a hint from the Chinaman we might easily invent a very pretty kind of Mosaic. A small cube of box-wood and a fine chisel like the one in our figure, would be a sufficient apparatus for cutting the feather into the required magnitude and shape. A camel's-hair pencil might apply the paste or gum, and the alternate end of the stem arrange the fragments or sections in their proper order. The only thing necessary in reference to the feathers, would be to choose such as have a close texture.

Copper-ware.—All kinds of domestic utensils, such as jars, bottles, basins, drinking-cups, &c., are made of thin copper. The paint that is spread over their surface has a full body, but it is disposed in a great variety of tints and shades. All is done by hand, and thus the business of a shop requires a great many workmen, who sit, and rest the pot or vase against the bench or some projecting point of support. The pencil is plied with unwearied assiduity, till at length a result is produced that is pleasing to the eye of an European, and of a novel description. Many shops are furnished with no other kind of ware, as the men entirely devote themselves to the labour of beautifying these vessels. Should our intercourse with China be placed upon a reasonable footing, these, with many other kinds of manufactures, would reach this country in sufficient quantities for general purchase.

Spangles.—The manufacture of these fanciful toys is a

very simple operation. Copper-wire is cut into certain lengths, and then, by means of a pair of nippers, bent into small rings. These rings are laid upon a small polished anvil, and with a few strokes of a hammer resembling a gold-beater's, they are transformed into glittering orbs, with a minute hole in the centre to serve as a point of attachment to whatever it may be thought proper to fasten them. As I was passing by a shop one day, I saw the master thereof holding a small earthenware pan, containing a quantity of these spangles, over a portable charcoal furnace, and stirring them up with a bit of iron. This was intended, I suppose, to give them a purplish tint. May it not also have some effect in preserving the polish? for these *ocelli* retain their brightness a long time, under circumstances little calculated to insure its preservation. The stalks of the round buttons worn by males and females, are fastened on with gum in the first instance, and finally settled in their places by means of the blowpipe. The workman whose proceedings I watched did not, however, confine the blast to the point of junction, but directed it carefully, again and again, over the whole surface of the button, both, as I suppose, to increase the brilliancy and to render it more lasting.

In mentioning the blowpipe, I may just observe by the way, that it is shaped exactly like our own, and is much used in filagree work in order to make the parts adhere together by a slight fusion. An adhesive liquor is used for agglutinating the several portions of it into a whole, preparatory to the action of the blowpipe,—which liquor seems to be a solution of silver, and is called *gan kan*, or silver-sweat. They place the objects upon a piece of charcoal, as we do, when intensity of effect is desired.

Carving of Ivory and Mother-of-Pearl.—In cutting the card-cases and other ivory ornaments which we so much admire, a variety of small chisels are used, either level at the edge or slanting on one side to a point. Some have a

projecting tooth upon one side, in order to pass under the figures. They are small, as a matter of course, and lie in a row on the bench at which the workman sits. He holds the object in his left hand, and scrapes away the ivory with his right. He resorts to no means for abridging the labour of his task, but addresses himself to it with the simplicity of an Indian, who carves a wooden toy with a tool of flint. I did not chance to see them at those curious balls, so that I cannot speak from my own observation as to whether they adopt any method to soften the ivory, but I suspect they do not, for, if they employed a modifying process in one case, they would in all. The mother-of-pearl counter is lodged in a hollow, and thus rendered steady while under the graving tool. The master shewed us some specimens of exquisite neatness. These shops are the schools of patience, and shew how habit will reconcile us to the most tedious and tiresome manipulations. In the island of Honan, near Canton, are many who get their living by the manufacture of pearl studs. The shell is cut with a saw into small squares, which are rounded and shaped by a file. The boring of the holes and the application of the polisher complete the process.

As we were threading our way among the narrow streets of Canton, we passed a shop where a man was anxiously occupied in gilding a pair of those curious cups which are used at the marriage ceremony, when the bride and bridegroom mutually pledge each other in a bowl of wine. These vessels are small, and rest upon three feet, terminating at the top in two concave lips, which extend upwards in a broad sweep. The leaf-gold, in books of exactly the same size as those in ordinary use among us, lay on the bench before the artist; some of it he had been spreading upon the vessel he held in his hand, which was covered with a piece of paper, lest perspiration should injure the polish. He had a *maloo*, or white cornelian burnisher, nearly of the same form as that used by ourselves, and with it he was

burnishing the inside of a cup. Everything looked just like

home, except the cup, which was so pretty, however, that we might be easily tempted to claim and adopt it for our own.

Shoes.—The Chinese are very elegant shoemakers in their way, and few shops present a more attractive appearance than those which are copiously set out with these most necessary items of dress. The sole is very thick and made of felted paper, and is consequently immoveable. For women, the sole is an inch, and sometimes an inch and a-half in thickness, in order to give elevation to the person, which is highly admired in China. The edges of the sole are painted white, and the upper parts are beautifully embroidered with silk and gilded wire. These shoes are intended for the foot in its natural size, and are very different from those dwarfish shoes worn by ladies. Maid-servants who attend upon their mistresses in an honourable capacity, and women who work for their livelihood, make use of the shoes we have just described. The model on which they are made is divided at the "waist" into two parts, for the convenience of in-

sertion and removal, which two parts are kept in their places by a tongue or wedge driven between them. This model, or, as it is technically called among us, "the last," is prepared from the pumelo tree, a kind of citron, and is very neatly finished. If the Chinese err in not allowing the sole to bend in accordance with the movement of the foot, they gain upon us by making it broad in front, so as to allow the toes to expand, thus keeping them free from those troublesome excrescences which deform not a few otherwise very handsome feet in this country.

By way of conclusion to these humble pieces of information, I may say a word or two on the artistical proficiency of the Chinese. Now, with the exception of those things hinted at in this chapter, very few of their performances will bear a strict scrutiny. Combination and arrangement of parts, curiosity of form, and freshness of colour, often impose upon the eye: this seems to be all that many workmen aim at, who are astonished when a foreigner begins to criticize, and to point out defects as well as beauties in their turn; and that astonishment bears a ratio to the civility with which these censures are administered, and the willingness evinced at the same time to commend what is as it ought to be. Those who have been long employed by Europeans give their work the desired finish, and bring it home in a faultless condition. Were the natives as strict in demanding, and as generous in payment, they would be honoured with performances of like exactness in their execution. Our artists might gain many excellent hints among the Chinese, which they would recompense a hundred-fold by shewing how compactness in joinery and beauty of finish are attained with little trouble or pains. The Chinese attempts at the manufacture of knives and shears are very contemptible, and their needles are of the most sorry description. In fact, every kind of iron or steel work is executed in a very rude manner. The edge of a tool is formed by a cutting tool called by our mechanics a spoke-shave, instead of a grindstone, and

hence is far enough from a parallelism in respect of its sides. They possess capital hones and whetstones, by which they contrive to give their tools a very keen edge, though but of short duration. Their razors, which are sometimes shewn in this country, are a very fair specimen of their feats in cutlery. European models have improved their locks, so that now some of them are very respectable, especially when compared with former samples. The Japanese are in the same predicament in reference to their skill in smithery. One of the most elegant boxes I ever saw from that country had a lock upon it so roughly forged, that it would be difficult to find one as bad in England, were we to set out upon the search. The box was japanned with the *chatoyant* inlay of *nacre*, or mother-of-pearl, reflecting all the darker hues of the rainbow.

Embroidery.—For twenty-two *cash*, or *tseen*, I purchased an elegant book, filled with choice subjects of the graphic art, as patterns for the use of the young needle-woman. She is assumed to be poor, and hence the little manual is priced at about one penny of our money. It has a cover of a fair yellow, studded with spangles of gold, and contains between two and three hundred figures, culled from the varied stores of nature and art. In fact, the objects are so well selected and so numerous, that they might serve as illustrations to a small encyclopædia. One acquainted with Chinese literature and natural history might deliver several lectures with this book before him. The meadow, the grove, the brook, the antiquary's museum, and the pages of mythology, with the adornments of the house and garden, are all laid under contribution. The book is said to be for the use of the person who belongs to the *green window*, which is an epithet for the dwelling of a poor woman; while the *red gallery* denotes the residence of a rich female. The industrious poor plies her task near the green lattice, which is made of earthenware, and lets in both the light and the breath of heaven; while the rich dame leans

upon the vermil-tinted balusters of the gaudy verandah, and gazes carelessly at the sunbeams as they sparkle among the flowers, or wooes the soft breeze which agitates the green roof of the Indian fig-tree. The title-page presents us with a venerable man, in the weeds of office, holding in his hand a scroll with this motto, "Heaven's magistrate confers wealth." Over his head are bats disporting among the clouds, the emblems, I suppose, of wakefulness, for these animals are on the alert while men sleep. "Her candle goeth not out by night," is what Solomon tells us of the needle-woman, whom he eulogizes in the last chapter of Proverbs. I once saw two girls at this work in the village of Mongha. They were seated upon a low stool, and extended their legs across another of twice the height of their seat. In this way a support was provided for the frame on which the piece to be embroidered was spread forth. Their faces wore a sickly hue, which was owing, perhaps, to close confinement and the unnatural position in which they were obliged to sit. The finest specimens of embroidery are, as far as my observation goes, done by men, who stand while at work—a practice which these damsels could not imitate, as their feet were small. They were poor, but too genteel, in their parents' idea, to do the drudgery of the humble housewife, and so their feet were bandaged and kept from growing beyond the limits of gentility. Their looks were not likely soon to attract a lover, and hence they were compelled to tease the sampler from the glistening dawn till dewy eve. Much skill and labour are bestowed on the embroidery of a plaited skirt worn by ladies, which, with my partiality for what is Chinese, I think without a rival for beauty as an article of female attire. In the little work before me several patterns are given expressly for this purpose. A curious purse worn in the girdle of Chinese gentlemen is also the subject of much of this kind of elaboration. Embroidery and figured textures were generally in favour with the ancients, so that the discovery was

thought worthy of a superior agency. In the Old Testament we have two kinds, the *maase rokem*, (*opus phrygionicum*,) in which the figures were inserted by the needle; and the *maase choseb*, (*opus plumarium*,) in which they were wrought in with the woof. The Chinese are fond of retaining what is old, and have preserved both these arts in their highest state of perfection.

The Ox-Mill.—Nothing can be more simple than the Chinese method of grinding wheat, since the entire machinery is without wheel or pinion. The nether millstone is stationed upon the ground, while the upper turns upon an axis which passes through the centre of both. A staff, or "whipple-tree," is fastened to the edge of the stone; from this the traces lead to the neck of the animal that turns it. As this staff is attached by its middle, it is capable of revolving horizontally, to allow the ox some latitude in his movements. As he traverses the well-paved circuit, the upper stone goes round at the same rate, and the corn is turned into meal. Owing to the slow motion of the millstones, the flour is very coarse; but it answers the purpose of native pastry, which affects but little delicacy in its outward appearance. Nature has placed a little hump just over the withers of the Eastern ox, which seems nicely adapted to afford a rest for the yoke; a circumstance not overlooked by the Chinese, who, instead of the collar, fasten a crooked stick or yoke just in front of the protuberance, to receive the ends of the traces. The hopper, or vessel used for holding the grain to be distributed between the stones, is as simple as can well be imagined. It is a small inverted cone, like one of our funnels, and has a stick placed in its centre. This, by means of a string that confines it to the wall, leans and forms a hollow cone as the hopper turns round. Down the sides of this funnel the wheat trickles, and finds its way through the centre of the upper stone to the space between it and the nether millstone. By a centrifugal force, the ground

corn is thrown towards the circumference, and drops from between the edges of the stones upon a settle or ledge that runs round the nether millstone. No trough or lip is contrived to catch or retain the meal, because none is wanted. Several of these mills are placed in one room, each of them requiring the attention of a driver to regulate the speed of the ox, and also to attend to the supply of the machine.

CHAPTER XXXIII.

HONG-KONG AND ITS NEIGHBOURHOOD.

In the spring of 1839, I visited the harbour of Hong-kong, for the sake of enjoying those fresh breezes that were said to blow there, and that exhilaration which change seldom fails to produce in those whose minds and bodies have been enfeebled by anxiety and disease. This little voyage of about forty miles I undertook in a merchant vessel from the United States, by the kind invitation of the captain who commanded it. A passage of forty-eight hours, amidst gentle breezes and over smooth water, does not usually present the passenger with many incidents; hence we were left at leisure to contemplate the form and relative position of the several islands that are scattered over the magnificent estuary of the Canton river. Each of these I sketched in its turn, not for the sake of entertaining pictures, but to assist my memory, and to collect fresh materials for establishing what seems to be the fact, namely, that the eye of an experienced person may often conjecture the nature of the rock whereof a hill is composed, by its shape and outline. During a voyage in the Indian Archipelago, I made many sketches with this view, and found the practice interesting and instructive; which induces me to recommend all travellers, whether they be draughtsmen or not, to have a book and pencil always in readiness to pourtray the chief features of any high land they may happen to pass in the course of their peregrinations.

The principal object of a terrestrial kind in the short passage to Hong-kong, is the lofty island of Lantao, which, from its height and the abruptness of its slopes, seems to overhang the head of the voyager. The face of this island, like that of the neighbouring lands, is rough and barren, owing not so much, perhaps, to the nature of the rock which forms its substratum, as to the cold winds that breathe upon it and them during the prevalence of the north-east monsoon; for there is something so killing in the cold breath of this wind, that vegetation, with here and there an exception, is parched and withered by it, unless the plants happen to nestle in the corner of some natural grotto, or under the shadow of a jutting rock. The bare and barren nature of these insular spots is perhaps connected with those terrible winds which, in the latter part of the summer, commit such devastation among the objects that float upon the seas in their neighbourhood. Heated by the sun, they raise the temperature of the air in their immediate vicinity so much above the temperature of the regions to the north and south of them, that two currents from those two opposite directions rush towards them with great violence, and produce a typhon, or *tae fung*, which blows from every point of the compass in succession. The excitement of these winds seems to arise from causes purely meteoric, that is to say, from some great diversities in the temperature of the air; but their wonted movement in a circular manner, by blending the centripetal and centrifugal forces together, is owing to a principle in hydrostatics;—a principle which we see exemplified when two streams of water meet each other in a canal, and create an eddy by the compulsion which they reciprocally impose upon one another to take an oblique, instead of a straightforward direction. Similar winds not only prevail in the West Indies, but also about the islands of the Galapagos, off the coast of Columbia in South America. The frequency of these eddying winds among groups of islands, seems to suggest that they stand to each

other in the relationship of cause and effect. To say that the subject requires investigation, would be little more than an attempt at a truism which no person of intelligence is prepared to question; for the phenomena of nature are so rich in their causes and consequences, that they will always yield something new to every new and careful investigator.

Upon the sides of the lofty promontories which form the outworks of the hill of Lantao, the fisherman finds here and there a shelf, whereon he can erect his stage, or apparatus for raising and depressing his net at pleasure. This apparatus consists of a kind of scaffolding loosely joined together by a proper intermixture of ties and spars. The object is very simple, as it is merely to secure a framework for the accommodation of a windlass or barrel, on which the ropes are wound and unwound as the men see fit. The levers by which this windlass or barrel is turned, have their ends fastened together, so that each set resembles a wheel, which the fisherman turns with his feet and his hands as he is seated upon a bench, nearly in imitation of our treadmills. The ropes that wind round this barrel lead to stakes which are stuck in the mud at the bottom of the shallow sea, with such a regard to the object in view, that the weight of the net extended between them bows their heads below the surface of the water whenever these ropes are relaxed for that purpose. When the heads of these stakes are plunged below the water, the net is so far immersed, that the fish can overpass its sides, and disport in the basin formed by the sinking down of the net towards the middle. As soon as they find their motions obstructed by the meshes which are spread under them, they endeavour to make their escape by diving down into deeper water, (in obedience to a law of natural instinct,) instead of rising towards the surface and seeking to retrace the line by which they entered this new prison. This vain and fruitless attempt to escape from danger by descending in the water disturbs

the tranquillity of the net, and gives notice to a fisherman, who softly advances in a boat from his seclusion near the edge of the shore, while his companions upon the cliff, aroused by his movement, begin to wind the ropes upon the windlass; and so nicely do they adjust their efforts to the velocity of the boat, that the man arrives just as the net has attained a sufficient elevation. The latter is provided with a small net attached to the end of a long pole, with which he captures the fish as they are leaping and struggling near the centre of the meshy floor beneath them. When this is done, the ropes are relaxed again, and the boatman retires to his hiding-place under the brow of the cliff, where he quietly waits till the trembling of the net invites him to visit it afresh. Extraneous substances, as they swim in the watery abyss, are often caught in the meshes—a circumstance which the man in the boat soon perceives, and as soon hastens to remove; and hence his net is the subject of constant watchfulness. In the execution of his appointed work, he resembles a variety of the Diadem spider, which is common in our fields and gardens during the sultry hours of summer. This insect takes its station under the canopy which it has contrived by the help of a leaf and a few of its silken threads, and there it waits in noiseless tranquillity, till some unfortunate bee or fly happens to get entangled among the anastomosing threads of its web,—when, eager for prey, it hurries to the spot, binds its prisoner "hand and foot," cuts it from the toils, and then hangs it full in view of its own station beneath the canopy. If the web has been deranged, the injury is repaired, and the spider retires, to wait again in silent watchfulness till the next straggler chances to come within the reach of his gummy lines. This comparison between the fisherman and the spider reminds us of a question that might be asked in reference to the invention of the net:—Was not the spider man's tutor in this mode of fishing, just as the silkworm may have been in the art of weaving?

The harbour of Hong-kong, to which we are supposed to be proceeding in our passage by Lantao and its sister islands, is formed by a high island bearing that name and the main-land about Cowloon, or properly *Kowlung*. In this name the word *kow*, which ordinarily stands for nine, has the signification of winding, or zigzag, and applies to a winding range of hills upon the main-land, which fancy has likened to a dragon (*lung*) stretched in various curvatures upon the ground. Hong-kong is a corruption, or rather a provincial mode of pronouncing *Heang keang, the fragrant stream* that winds along the valley, or tumbles in graceful lapse over the shelving rocks in its passage to the sea. Of these streams and their cascades we shall speak presently, when we come to describe one of our visits to the island. Etymology is oftentimes a dry subject, but when it leads us to things in nature which we can contemplate with instruction and delight, the drought of grammatical nicety is changed for a veil of living green, and we find ourselves amply compensated for any little trouble which our discovery may have cost us. In this harbour, which is as spacious in its extent as it is remarkable for the sublime effect of the scenery around it, the ships lie in security, as the high land defends them on every side. Here for many months the great opium mart had its head-quarters; thither was it brought from India, and deposited in the Hercules and Lintin store-ships, which respectively represented the British and American interest in the sale of this enticing drug; and from thence it was transhipped to vessels destined for the coast of China. The captains employed in that traffic were men remarkable for their seamanship, and not unfrequently for their kind and generous conduct. It was therefore a matter of deep regret, that men so well distinguished for what is praiseworthy should be engaged in a traffic which, in some of its features, was so near akin to piracy. The authorities of China had given this turn to the importation of opium for reasons which were apparent to every person

in China who was free to draw a just conclusion: but this does not exculpate the foreign dealers, nor remove that sorrow which every true patriot must feel, when he sees his own countrymen abetting the heathen in anything that is wrong in principle and pernicious in practice.

The natives upon the main-land near the harbour of Hong-kong had the reputation of being very friendly to foreigners, not more from motives of self-interest than from a natural kindness of heart,—a reputation to which they seemed fully entitled, for nothing occurred during two different visits to this spot to shew that they harboured any disparaging thoughts of us, and were not ready at all times to accompany every act of civility which common courtesy might enjoin upon them with all the fair "ostents" of respect.

In one of my earlier walks I was accompanied by some gentlemen belonging to the ships; among the rest by a surgeon who had been in the habit of dealing out his advice and his medicine gratuitously among the native population. As we sauntered along the beach, our party dispersed itself into two or three groups, one of which was composed of the surgeon and myself. At length we found ourselves near the door of a cottager: here we rested ourselves for a few minutes upon a seat outside the door, and begged our host to oblige us with a little water to allay our thirst. While we were exchanging a few words with our new friends, and remarking upon their good-nature and simplicity to each other, several neighbours came up to join the circle that began to gather around the strangers; among the rest a man who recognized the surgeon, and being endowed with a share of natural elocution, forthwith introduced him to the company as the skilful and humane benefactor of the suffering Chinese. A short time before this a woman of some standing and respectability at Cowloon had applied to this gentlemen for relief in a dropsical complaint, and, being wisely anxious to insure success, he invited her on board the Hercules, with one or two of her relatives. On board

this ship the necessary operation was performed, and the patient nursed in a cabin by herself, amidst the attendance and comforts of the kindest hospitality, till her health was reëstablished, when she was allowed to return and share in the hearty congratulations of all her friends and neighbours. Of this fact, all the parties who composed the little circle which then surrounded us were ignorant save this man, who discovered that their ignorance afforded him an admirable opportunity for displaying his oratorical powers. The recovery of a patient from a wretched and, we may justly add, a dying state, to one of health and cheerfulness, under circumstances so well fitted to engage attention, was an excellent theme, and only required justice to render it most attractive. By way of preparation, the orator laid down a bundle which he carried upon his back, and mounted a log of wood that lay at a most convenient distance for the purpose. He then, with a great deal of pantomimic effect, proceeded to describe the state of the patient when she visited the doctor, the manner in which he received her, the nature and details of the operation she underwent, the tenderness and generosity with which she was nursed, and, lastly, the joy of herself and friends at meeting after an event so unexpected and so propitious. The man had fully mastered his case, and seemed to be as anxious to state the matter accurately as he was to give to each circumstance the strongest emphasis he could lay upon it. We sat and looked on with interest and instruction; with interest, as we could not fail to be pleased at a recognition so honourable to the foreigner,—and with instruction, because we learned that a benevolent action is not regarded by the Chinese as a whole, but that every accidental, as well as every essential circumstance, is carefully noted, and as faithfully remembered.

In the same walk, we fell in with a number of granite-hewers, who were seated round their "savoury mess" on the outside of their common dwelling, with no other cover-

ing than the canopy of heaven, nor any other floor save that which the sandy sea-beach strewed under their feet,—their table composed of a few boards, and a pair of trestles discharging the office of legs. As for the table-cloth, it is deemed a superfluity in China, or so seldom in use, that I do not remember to have seen it either among the rich or the poor. In fact, a Chinaman, with his basin held near his mouth, and the nimble employment of the chopsticks, effects a transfer from the former to the latter with so much neatness and dispatch, that there seems to be little need of such a garniture to catch the crumbs and save the table from any casual blemish. These workmen, in the true spirit of hospitality, pressed us to partake of their rice and their viands with a significant attitude, which consisted in holding their basins, filled with these things, as near to us as the length of their arms would allow. There was a vehemence about this mode of invitation which shewed that they were in earnest, and did not intend it merely as a compliment to good manners. We declined their offer, not because we felt ashamed to mingle with *foke* (or *yoke-mate*, a term by which the Chinese often address each other) at his meal, or thought we should not relish the entertainment, but because we had finished our repast before we quitted the ship. The looks of these men bespoke their good health and the perpetual serenity of their minds. Though compelled to labour at a toilsome occupation during the sultry hours of a summer-day, they were happy, inasmuch as their thoughts were not taken up about the concerns of to-morrow; and though the sun was hot and the granite hard, they could always look forward to the well-spread board and a night of undisturbed repose when the day's work was done. With their dinner, they sipped a little of the *samshoo*, a native spirit, undiluted with water. For this purpose they used a very small tea-cup, but which was indeed quite large enough when we consider the strength of this beverage. Their hale and cheerful countenances told very plainly that they did

not suffer any inconvenience from this practice; which may easily be accounted for, when we call to mind the fact, that they drank this hot spirit only with this meal, made up in part of fish and flesh, but chiefly of vegetables, which had, according to a principle in Chinese cookery, been well sodden in water. Hence, though the arrack was neat when drunk, it underwent a liberal tempering with moisture after it had entered the general receptacle of life-supporting aliment. Those of our countrymen who cannot lay aside spirit-drinking should take a hint from the Chinese labourer, and never use distilled liquors except with, or immediately after, a hearty meal.

The manner in which nature has prepared the granite for the hewer, and the method he adopts in the execution of his task, well deserve a passing notice by way of sequel to our description of the meal with which he winds up his day's work. At some remote period in the annals of geological mutations, the granite rock which formed the crust of the earth near the main-land of Cowloon, seems, by some tremendous action from below, to have been raised up from its bed, riven into fragments of every kind of shape and dimension, and left in that new arrangement to undergo the weathering effects of the atmosphere. After the lapse of many ages, the smaller pieces were disintegrated into a quartzose sand, while the larger were merely rounded and polished by the same action which reduced their fellows to powder. We find these larger masses now imbedded in sand, and so far apart from each other, that the hewer can easily assail them with his hammer and wedges. What might, therefore, seem to be merely an accidental circumstance, turns out to be a most beneficial arrangement. In attempting the removal of a scantling from one of the natural blocks, the workman relies mainly upon the effect of percussion. He first draws a line by means of an inky thread, which he manages with his hand and his foot without the help of a second person. After this line is deline-

ated in conspicuous tints, he proceeds, with hammer and chisel, to make holes about a foot apart from each other along the course of the same. This is a tedious business, but not more so, perhaps, than every stonecutter in this country meets with among the various processes of his task. When the holes are deep enough, he inserts a small wedge, which he knocks out by a single blow from a large iron beetle. This is repeated till he has passed from one end of the line to the other three or four times in succession, when, to his surprise, the stranger sees the hard rock part asunder as if it were only a piece of limestone. After a block has been removed in this way, he cuts it up into slabs by a renewed application of the hard chisel and the iron hammer, the wedge, and the iron maul, or beetle. These slabs are, of course, in a state which may be fairly called rough-hewn, and, consequently, require to be smoothed and modelled after they have been conveyed to their destination. In effecting this object, the hammer and a blunt chisel are used, so that the various inequalities in the surface, and the parts to be removed in order to give the slab the requisite shape and dimensions, are beaten off by a bruising operation. In this process the temper of the tools is of less importance, and thus the necessity of repeated grinding is dispensed with. While one day surveying a number of men assiduously engaged in this employment, I asked myself whether this was not the method which the ancient Egyptians adopted in the sculpture of granite and other hard kinds of rock. If we could answer this question in the affirmative, any assumption as to the peculiar temper of Egyptian tools would be rendered unnecessary. The fragments which are broken off in hewing the granite blocks from their quarry are used as ballast, not only by foreign ships, but also by native craft, which often carry several boxes filled with these pieces upon their decks, in order to adjust the equipoise of the vessel when it inclines too much through the pressure of the wind upon the sails. These

fragments are conveyed to the sea-side for shipment in wheelbarrows, which deserve to be regarded as antiquities, both for the simplicity of their form and the rudeness of the workmanship. The wheel is high, which, by the way, is not a disadvantage, as the mathematical reader knows; but the handles are so wide apart, that it requires the utmost fathom of the arms to reach them. The attitude of a man guiding one of these vehicles down a steep path appears very painful to the eye of a stranger, and he feels half disposed to suggest an improvement, which would, however, be resisted, as hoary-headed custom has great influence in reconciling us to inconveniences.

Among the friendly people of the villages near the harbour, I often sought for opportunities to distribute the Scriptures, but was not always successful, since only a few could read well enough to covet them. They would sometimes turn over their pages very carefully, as if in search of interesting matter, and appear so much engaged in the pursuit, that I began to promise myself the pleasure of bestowing these sacred memorials where they would be read and valued; but, alas! after some time had been spent in expectation, a lack of scholarship, or a disinclination to meddle with any subject which use had not rendered familiar, would lead them to return me my volumes in a sombre silence, which it was not easy to know how to deal with; for, when no reasons for refusal were stated, no reply could be made to them. In one of my rambles, the inhabitants of a group of dwellings advised me to take my books to a school which they represented as in their immediate neighbourhood. Glad to hear of such an establishment so near, I started in the direction pointed out to me, and at every house made fresh inquiries, and gained fresh instructions, which disagreed so much with each other, that at last I had crossed and recrossed my path in a village which lay among trees, and fully satisfied myself that I was seeking for what had no existence in the place. When I had given up the

search in despair, I learned from a peasant, that the school alluded to by my informants was situated in a little hamlet on the other side of the hill. Thither, therefore, I bent my footsteps, but not without some disappointment, as I was previously aware of this institution, and meant to take another opportunity of visiting it with my treasures. I found the master and a friend in conversation, while half-a-score little boys were poring over as many well-worn books. They were all of them seated at tables, as writing and reading are closely associated in China, and the books are so large and intractable that a flat surface whereon to spread them is always deemed necessary. After the exchangé of courteous greetings, and being pressed to take my seat in a great chair, which, from its high back and dark material, formed no inadequate representation of the chairs once in use among our ancestors, I seized the first opportunity of displaying the eight cumbrous volumes which I had got under my arm. "Here," said I, "are a few books which I am going to present to you for the use of yourself and your scholars." This announcement was received with a courteous expression of thanks, and the master and his literary friend began forthwith to examine the pages with much apparent attention, and I to congratulate myself upon so fair a chance of doing good; for though I have but little of that soul-stirring enthusiasm which warms the hearts of some men, I never gave away a copy of the Word of God to those who welcomed it with some unequivocal marks of a kind acceptance, without feeling a cordial delight which did not cease to pervade my heart for at least twenty-four hours after the transaction. After one of the twain had ended his perusal, he took a pencil and wrote, with the light and graceful air of a ready penman, a sentence upon a piece of paper. There is something serious in the atmosphere of a Chinese school, because the discipline is strict and the basis of instruction is laid in morals: surrounding circumstances, therefore, as well as the literary charac-

ter of the individuals who presided in it, authorized me in thinking that he was writing a note in reference to the books, and that this note would be a record of the value he had set upon my present. This pleasing dream was soon interrupted, for upon reading the scroll which was politely handed to me, I found a sentence to the following effect:—*"Will you buy an ox, for I have an ox to sell?"* The feelings of disappointment at once wrought a change in my countenance, which the writer of the scroll and his friend ascribed to my dullness, and fancied I did not comprehend his meaning. In this I endeavoured to undeceive them, by saying I was not the captain of a ship, but a poor traveller, and that I spent my time in distributing good books and in studying and collecting the objects of nature. A Chinaman has always an eye that is fully awake to the concernments of self-interest, and so the schoolmaster felt that he could read the books at any time, but should not always have a chance of selling me his ox.

At the end of a solitary excursion one day, I found myself in the middle of a small village, where the inhabitants came in crowds to ask my errand, and to gaze at my clothes and complexion. As the throng was drawing a circle around me, a native whose visage exhibited sad proofs of his addiction to opium-smoking came forward, and as spokesman for the rest demanded, in a surly tone, what I wanted. Not liking, however, either the looks of the man or his question, which was delivered in broken English, I made him no reply, but turned to some of the bystanders, and inquired the names and uses of some of the herbs which I had just collected. This mode of introducing myself I had practised some years before in different parts of South America, and found it had the effect of a commendatory letter; for natives love to have an opportunity of appearing to be more intelligent than the stranger. This induced me to follow the same plan in China, where it generally succeeded, as it did in the instance I am now describing. The

villagers had not extended the boundaries of their information far beyond the neighbourhood in which they were born, and hence their answers were neither trustworthy nor instructive; still they were listened to with attention, which soon gained me a little popularity among them. When the man who had sternly asked my business, perceived that the good-will of his neighbours was beginning to lean in my favour, he ran and fetched a stool, and seating himself upon one end, strongly pressed me to occupy the other. I at first declined the invitation, but he was so determined to have the honour of sitting by my side, that I yielded at length, though I still continued to address myself to the others, whose healthful and happy countenances were singularly contrasted with the wretchedness of his own. Human nature in China, in its outward garb, has some peculiarities; but after a little investigation, we find it identical in all essential features with that which we call human nature in any other part of the world. My reception at this village was a counterpart of what a stranger might meet with in some of the remoter hamlets of our own country. The country people would collect around him to contemplate his costume and colour; if he asked questions in a tone of kindness and good humour, he would receive answers of a like nature, and the man who was the first to treat him uncivilly, would be afterwards the first to shew him some mark of attention.

The Chinese greatly admire the fair complexion of the foreigner, because it is a personal charm which they are very ambitious to possess. For this purpose the ladies paint, and the gentlemen court the shade. Even among the poor inhabitants of this sequestered village it did not fail to meet with its meed of commendation, especially from the women, who composed the outer circle of this ring of new acquaintances. While the attention of all was engrossed by the visitor, one of them took an opportunity of pulling up her sleeve, and looking at the "tincture" of her arm,

to ascertain for her own satisfaction how far it fell short of the standard with which her neighbours were so greatly enamoured. "That is human nature," thought I; "it is the same wherever you find it."

The distance I had to travel in order to reach the ships ere nightfall, shortened my interview with the people; but however brief it might appear, I felt that it was one of those preliminaries which the missionary and the philanthropist should resort to in their attempts to do good among the people of China.

Among the visitors at the harbour of Hong-kong was the lady of a mercantile captain, who used occasionally to go ashore for the sake of that recreation which a walk over the hills and dales at eventide is sure to yield, when the parties have any taste for the beauties of nature. The sight of a foreign lady at this place was a great novelty, and attracted a crowd of spectators; but those who gazed with the deepest interest were the females, as if charmed with the honour which such an example of well-proportioned features and fair complexion conferred upon their own sex in general. On one occasion, I saw this lady seated upon the grassy knoll of a little hill, with her baby in her arms, and surrounded by native women, who seemed to be in a trance of admiration at a spectacle so interesting. The delight with which females from the West are beheld in other parts as well as in China, was exemplified in the voyage of the Morrison to Japan, a few years ago, when the travellers called at Lew-chew. The Lew-chewans are not surpassed by any in a fondness for novel sights, so that everything a stranger brings with him undergoes the most anxious scrutiny; but nothing engaged their attention so much as a foreign lady, in the person of Mrs. King;—her appearance enchanted all, but particularly the females, who, disregarding the checks which the males were desirous of laying upon their curiosity, pressed forward with an eagerness which highly amused the voyagers. Should the arm of Britain break in pieces

the yoke of tyranny in China,—which it will do, unless the individuals to whom the present expedition has been intrusted should be over-reached by fair promises and diplomatic finesse,—that country will present the most goodly of all goodly fields for the exertions of missionary ladies. Females in this country who think of dedicating themselves to this work, and yet recoil at the difficulty of the Chinese language, little think what a lovely prospect stretches on every side behind this difficulty, to delight their imaginations, enlarge their minds, and to give them the amplest scope for the highest kinds of usefulness. No words that I could use will fully express my idea of the effect which British piety, joined to a knowledge of the Chinese language, will have in that country, when these two qualities are fairly blended and embodied in the female character.

The captain of a ship belonging to the Hong-kong fleet kindly offered me a passage with him in his boat to a very pleasant bay in that island. Thinking that in a place so distant from all the haunts of learning, I should not find more than one who could read, I put only a single copy of the New Testament into my bag.* Soon after we landed, I met a man with a countenance full of intelligence, to whom, as the sequel of a few questions about the natural objects around us, I shewed the literary contents of my bag. His eyes sparkled at the sight of them, and he turned over the pages with the eager haste of one who had found a treasure, and which told me that I had met with just the person I wanted for the bestowment of my books. I accordingly told him that I would make him a present of them if he would promise to read them with care—a declaration I was obliged to repeat twice or thrice, as he could not persuade himself that I was really in earnest about the matter. As soon as he felt satisfied that I meant them as a gift, he ran off to the village, which was concealed in a

* A single copy of the New Testament consists, as before stated, of four bulky volumes, when translated into Chinese.

grove of trees at the bottom of a beautiful valley, while I sauntered along the outskirts of the grove in quest of some natural curiosity. Upon penetrating the thickets and threading my way along half-formed paths, I found myself at length in front of a group of buildings. One of these happened to be the residence of my new acquaintance, who in a few seconds was seen running towards me with a paper of sweet cakes in his hand, as the best acknowledgment he could make me for my books. These luscious edibles had been brought from Macao, and were thought a great rarity in this remote place, a circumstance which he did not forget to mention, by way of enhancing the value of his thank-offering. He invited me to his house, and fetched me a dish of tea as an accompaniment to the cakes; the former I sipped with the best grace I could, for it was flat and poor; the latter I parted among a crowd of children that pressed to see the stranger, to the great mortification of my host, who bade me, with many a frown, eat them myself. His significant marks of displeasure and the plaudits of the mothers, who were delighted to see a foreigner notice their children, were singularly contrasted with each other.

The room in which we were assembled was spacious, and seemed by the finish of the roof to have been erected for persons who were wealthier than its present occupiers. The inside of the roof, as has been remarked in our chapter on "Architecture," receives a great deal of the builder's attention, and may be regarded as an index of the cost and pains that have been bestowed upon any edifice. The furniture of the room was mean and scanty, and consisted merely of a few stools and a large ill-wrought bench. I took my seat upon a stool which scarcely deserved a better name than that of trestle, while two or three old men turned over the books at the bench, which I suppose answered the purpose of a mess-table to a large number of inmates and dependents. The Chinese are very fond of partnerships, even where the extent of business may appear to be very limited; by this

arrangement they unite their small capitals, and multiply the number of those who look after the working of any system with a master's eye. The old man and his more intelligent junior were perhaps partners in some concern that united the operations of agriculture, merchandizing, and fishing under one general management. They very likely sustained also a kind of magisterial authority over their neighbours, in virtue of their superior intelligence. Upon the whole, I was very well pleased with the manner in which I had disposed of my books, and felt encouraged to hope that they would be read in remembrance of a stranger who had shewn a hearty and disinterested wish to commend himself to their good opinion.

After I had taken my leave of them, I proceeded, in thoughtful solitude, along the course of a pleasant valley, which at length brought me to a nook where two or three valleys met together. Here my appearance excited some surprise, which I endeavoured to remove by shewing them my box filled with plants which I had collected by the way, and asking at the same time to be informed as to their names and virtues. The shape of the box, and the plants that were carefully laid in order within it, engrossed attention, and allayed the suspicions which had been raised as to the purport of my journey to a spot so far removed from the general walks of visitors. While engaged in displaying the contents of my box, a stout fellow came up and asked me, with a blunt and saucy air, to drink something he had got in a basin, — a favour I declined, saying, in a tone resembling his own style of address, that it was sour; he then took hold of my clothes to examine their texture, which I forbade, alleging that his hands were dirty. These reproofs had their desired effect, and the man was content, like his neighbours, to make his observations at a respectful distance, while the rest echoed my words, and laughed at the effect they had upon him. In their seclusion, they had heard the report of cannon, as it reverberated among the

hills and valleys, the day before our interview, and were anxious to know the cause. I informed them that the most influential among the captains was married on that day, and that the other commanders in the fleet, wishing to shew their respect for him, had taken this method of expressing their good wishes; and asked at the close whether that was not right; to this question they all replied in the affirmative by a simultaneous cheer, which the females, who stood behind their male neighbours, repeated with extraordinary glee, as if right glad to find that foreigners knew how to pay suitable respect to their sex. At this village, scholarship was at a low ebb, as I discovered by asking some of them to read the characters in which the names of some common plants were written. A traveller, however, may often find in China an acquaintance with books where he least expected it; which arises from this circumstance, that some who have lost their situations, and found the world unkind, retire to these sequestered places, where they act the part of schoolmaster, or by some easier method obtain a distinction among their rude and unlettered inhabitants. For this reason, were I to return to China, I should always endeavour to provide myself with a portion at least of the New Testament, whenever I purposed visiting even the most retired and least promising spots.

During my last visit to Hong-kong, I made a short voyage to view the cataracts which seem to have given a name to the island. The voyage was performed in a small Chinese vessel, neatly fitted up for the accommodation of three or four passengers. The cabin was, as usual, in the middle of the vessel, and was built partly above and partly below the deck, with an arched roof of bamboo wicker-work. It was not high enough to stand upright in, but afforded a pleasant retreat from the sunshine and the shower, especially as there was no odour of paint to offend the sense of smell, nor any lack of neatness to grieve the eye. But as I was anxious to survey the island as we cruised along its shores,

I staid on deck till the appearance of a war-junk, with its flags glistening in the sun's rays, induced my captain to order me below with a peremptory air, which shewed he was fully conscious of the danger to which he had exposed himself by carrying a *fan kwei* beyond the customary limits of his excursion. The "Mandarins" on board this war-boat would have been glad to catch one of their countrymen tripping in this way, as they would have felt themselves entitled to a "squeeze," or an exaction of a few dollars. By such delinquencies, real or constructive, these officers get their livelihood; justice and law with them are conventional terms for money.

After we had endured two or three sultry hours at sea, we came in sight of the principal cataract, which I estimated at about sixty feet high. The water of a considerable stream falls down a series of ledges, in what the Sandwich Islanders call a *pare,* and we an escarpment. As this cataract is the termination of a valley, it stands of course within a nook of the shore, which has a strange but not unlovely appearance. The rocks near the waterfall are of trap, and exhibit a basaltic appearance, inasmuch as the outer surface has been changed into a kind of bark, which is broken into *tessellæ* of a polygonal form, or to speak more plainly, the surface resembles a rude piece of mosaic. The colour of these *tessellæ* is of a peculiarly light ash, which strikes the eye as something unlike the usual hue of mineral bodies. After I had ascended to the top of the cataract, I found a stream delightfully fringed in many places with plants of various kinds, which pleased me the more, because in many parts of southern China the eye is perpetually meeting with some spot that is barren and unsightly. The loveliness of the vegetable kingdom was very well contrasted with the wild and deeply-riven passages in which the water flowed. I encountered a series of waterfalls, which decreased in height and breadth as I advanced. In my lonely walk, for none of my native companions

would venture to follow, I met a Chinaman, whom I asked from whence the stream flowed; to which he replied by saying, from *leong teong*, two summits. This, after I had travelled a few miles up many a steep and varying ascent, I found to be the case, for the stream at last diverged into two branches, which ascended two very steep hills, or rather sharp peaks, which had everything volcanic in their aspect. To one of these I felt great longings to wend my steep and painful way, but my strength began to fail, the sun beat fiercely upon my head, and I had far exceeded the time prefixed for my stay on shore. I thought it would be prudent to return, though much against my inclination. The sight of me gave much alarm to a group of females who were descending from the hills on the other side of a deep ravine, and who evinced their apprehensions by calling aloud to some men who were travelling in a distant vale. These were slow in obeying the summons, but at length they crossed the ravine and ranged themselves beside the path I had to follow in effecting my return. As I drew near, I began to meditate upon the probable nature of the reception I should meet at their hands, especially as they were armed with their implements of husbandry, and I had not even a walking-stick to bear me company. To turn aside or attempt to escape by running, are ideas that seldom present themselves to my mind under such circumstances, and therefore I made my way towards them with a firm and rapid step. Their countenances were neither menacing nor were they civil, but of a very equivocal description. When I reached them, they kept their seats, and maintained a dogged silence, though I asked several questions, and endeavoured to shew my anxiety to be on terms of good understanding with them: their partners, I suppose, had so far succeeded as to make them afraid of me; though, in my solitary and unarmed condition, they could see no reason why they should begin to lay their weapons about me.

Arms for a traveller who delights in venturing abroad by himself in quest of information are, in my experience, very dangerous things: they raise up foes where he might meet none without them; prevent the good effects which the idea of a generous courage inspires; and quite annihilate the kind impression which any act of benevolence might seem calculated to make upon the minds of strangers.

CHAPTER XXXIV.

CHINESE ROOTS, WITH THEIR DERIVATIVES.

This chapter contains a few examples of the manner in which Chinese roots are combined, and thus form derivatives. My object in doing this is, to shew that the principles upon which this combination proceeds, are intelligible in themselves, and are akin to, if not identical with, the laws which have influenced the structure of other languages.

In some languages, two words are put together, forming a third, which, in signification, partakes of the ideas belonging to each of those words. For example, *baum*, a tree, *rinde*, bark, are united in German, and compose *baumrinde*, the bark of a tree. In the same way, *oak* and *apple* are joined together in English, and form *oak-apple*, and then denote a spungy excrescence that grows upon that tree. In some instances the compound is treated as a simple word, and another is annexed: thus, *freundschaft* (friendship), obviously a compound of *freund* and *schaft*, is considered as a simple word; and *gemuth* (mind) is prefixed to it, and we have *gemuthfreundschaft* (a state of friendship that rests upon a common sympathy of minds). Now the process which the understanding pursues in the formation of these derivatives is so simple, that any attempt to explain it would be futile, a waste of words without securing any sense. A

law in our nature, a kind of instinct which the Creator has implanted, guides us in blending two or three words together, and treating the result as a whole. The same instinct conducted the Chinese in the formation of their compounds, though in the choice of elements for combination they differed from the nations of the West. Nor is this remarkable; for it will appear, after a little investigation, that all languages differ from one another in respect of this choice of elements for combination;—thus, for example, the English and the German, which seem in many aspects like sisters of a common mother, do not always harmonize: *baumrinde* and *gemuthfreundschaft* are agreeable to German ears; but *tree-bark* and *mind-friendship* have an untunable sound to an English ear.

In general terms, we may say of the German and English tongues, that any two words can be compounded together, whenever a regard to sense and euphony will allow it; but there are certain words which perform the office of serviles, and are therefore in constant attendance upon other words—like *schaft, kraft,* in German, and *ship* and *ness,* in English. The same thing happens in Chinese: any two of the roots might be placed together, if the meaning which would result from such a union were consistent with the nature of things. In practice, however, a few roots are treated as the servants of the rest, and stand in the relation of accessories to principals. With these, all other roots coalesce freely, and hence they are in constant demand. Some of these serviles are *man, hand, woman, water, fire, foot, earth, mouth,* &c. These have appropriate characters in the language, which are more commonly placed on the left-hand side of the primitives, but sometimes underneath; others, such as *heen,* to gape, or open the mouth as in breathing, are set on the right-hand side; this is a matter of no importance to the sense. Beauty and symmetry in the appearance of the compound have been mainly consulted. I have not given the characters of these

roots, not wishing to puzzle the general reader with a multitude of strange symbols, and knowing that any one who wishes to make any proficiency in the language will have recourse to Morrison's Dictionary, where these roots will be found at once.

In the following paragraphs I have endeavoured to be plain, but in this endeavour I may not have succeeded, because in following out original views a writer does not always select the happiest terms, nor is he always aware of the difficulty under which the reader is labouring, so as to meet it with a proper explanation. This is not a long chapter, and therefore it might be read twice or thrice without inconvenience, and thus the ideas of the author would be more distinctly appreciated. The examples are not the most interesting that could have been selected, but they will nevertheless serve to exhibit the average state of etymological interest.

1. *Yang*, a sheep. From the history of the sheep in a state of domestication, we obtain the ideas of *guiding* and *feeding*, in addition to those habits which it possesses in its wild state. These circumstances are alluded to in Holy Writ:—"He leadeth me beside the still waters," Ps. xxiii.; in the character of a shepherd, "He shall feed his flock like a shepherd." With *house*, therefore, it means a school, where the master *feeds* the children with knowledge, and *guides* their habits by the crook of discipline. With *speech*, λόγος, to decide upon examination; "Thou shalt feed them with a rod of iron," as the Greek version stands in Psalm ii. 9. "Thou shalt settle the disputes of nations with the iron rod of authority." It may also have an allusion to the manner in which the shepherd recognizes and discriminates between his sheep; "I know my sheep." With *foot* or *feather*, it denotes the flight of fear; with

going, to stray like a lost sheep; with *strength* or *vigour*, to advise, guide with authority, counsel, &c.; with *heart*, to cherish, or bear in mind, as we do subjects of grief and anxiety; with *water*, it signifies the *sea*, which *feeds* the clouds, and by means of the clouds supplies all the rivers and springs of the earth; with *fire*, to *feed* the fire by adding fuel; with *disease*, a scabby kind of cutaneous malady, like the scab in sheep; with *everlasting*, a perpetual supply of water or anything else—an admirable epithet for a constant spring; with *wood*, it denotes a guide or pattern; with *man*, to imitate or to follow a model, feign, &c. Some of these derivatives are formed upon derivatives like the compounds we selected from the German.

2. *Hwa*, change. With *plant*, it signifies a flower, which is no improper emblem of change; "the flower thereof fadeth away" — "a fading flower." In a philosophical, as well as a practical point of view, a flower is a good representative of change, since all the several parts, from the outer division of the cup to the carpels or compartments of the fruit, are nothing but leaves in a state of transformation. Whether the Chinese, or those from whom they received the elements of their science and literature, understood this, I cannot take upon me to say. With *eye*, it will denote a rolling or changeful motion of that organ; with *hand*, to shift the state or position of anything; with *leather*, a pair of boots, which are only worn as a "shift" for special purposes; with *value*, it obviously means anything of an exchangeable value—merchandize, as trade was originally conducted by change, barter, or swopping; with *fish*, it refers to some of the finny drove whose colours change while they are dying,—beside the *coryphene*, or the dolphin of sailors, many of the trigger-fish, or *balistes*, and the baracota, lose all their colourings as they expire. On my return to England, some one kindly gave me a beautiful little *balistes*; I hastened to

immerse it in strong spirits ere its beauties should fade; but what was my disappointment, when I saw that what had extinguished life had extinguished beauty also!

3. *Hŏ*—the symbol for a joint, or to join, is susceptible of a similar beauty and exactness in its progress through its several derivatives. With *mouth*, it refers to the joining or shutting of the mouth and gills in a perpetual interchange, as the fish admits or excludes the water that bathes the *branchiæ*, or gill-arches, in the act of respiration. The water, in its passage, parts with its air to the blood that meets it in these curious organs. With *vessel*, it denotes a box, either from the joining together of its parts, or the hinges of the lid; with *bamboo* or *plant*, in which growth takes place by joints, it means a rejoinder, answer, or reply; with *earth* or *clay*, it refers to a pagoda, which is, as everybody knows, characterized by its sections, joints, or stories; with *hand*, the symbol of action, it means to build, put together, add to, &c., that is, to perform the office of a joiner.

4. The character *Woo* (5), refers to the hand, or rather to the fingers, as they are spread out in five diverging rays. From this we get the idea of divergence, lines radiating from a centre. With *eye*, it will denote the radiation of that organ when friends meet and congratulate each other; with *wood* or *tree*, it refers to the *dryandria cordifolia*, which is remarkable for having large leaves, with diverging lobes like the fingers of the hand. The fruit yields a peculiar oil, and the wood is used in the manufacture of musical instruments. With a *mouse*, or murine animal, it is the designation for a bat: the elongation or divergence of the bones of the forelegs, to give support to the expansion of the integuments that form the wing, justify in an admirable manner the aptitude of this term. In most of the derivatives the supernumerary *mouth* occurs.

5. *Lun*, as a root, seems to have a reference to concentric circles or orbs, like those in which the heavenly bodies revolve. Their elliptical nature was always a secret till it was discovered by Kepler: the Chinese astronomer will therefore, I doubt not, have the reader's pardon for being ignorant of this beautiful fact. From a contemplation of these heavenly orbs, he obtained the ideas of order, analogy, regularity, mutual reference in the identity of all their centres. With *man*, it conveys very charmingly the idea of mutual relationship among the several ranks and degrees of mankind, especially as the parental obligation is regarded as the centre of all the rest, and of course the "relative duties" which spring out of these connexions. St. James has called the course of nature a wheel, τροχὸς γένεσεως, and the meaning of the phrase is amplified if we adopt the idea of concentric circles, and imagine that the several functions of the human system work in relation to each other just like so many bodies moving round a common centre. With *hand* or *action*, or with *to step* or *to progress*, it refers to the choice officers for the management of state affairs, where all, in their several orbs, seem to move or act around the common centre of authority vested in the supreme ruler. With *water*, it at once conveys the idea of those beautiful circles which are excited by casting a stone into a lake, where they all stand to each other in the relations of cause and effect: the extreme one owes its birth to the one nearest the centre. With *grain*, it means a sheaf of corn, where the straws are disposed in concentric circles; with *silk*, or *connexion*, it has the sense of arrangement, putting in order, &c., and doubtless a reference to the process of winding or spinning the silk from the *cocoon*. With *speech* or *reason*, it signifies to discourse, which consists in tracing certain facts to one essential cause, or to one common character; which cause is to all the facts as the centre of several concentric circles. If

in natural history or botany we regard the genus as the centre, the several species will stand in so many concentric circles.

6. The root *Kung* signifies *general*, as rightly defined by Dr. Morrison. With *tree*, it refers to the pine-tree, (*sung*,) which, while other trees are scattered here and there, grows everywhere: it is the first to rear itself upon the bleak and hungry sides of the mountain; and as it protects the grass from the cold and heat, it is an emblem of a public spirit, which is generous and all-pervading. With *hill*, it refers to mountains that may be seen by all from their height. This character has gotten the supernumerary tree. With *herb*, it means a vegetable that flourishes all the year round; with *hair* of the human head, it signifies loose, like cotton when unwrought, or the hair undressed. When a Chinaman's hair is dishevelled, it intimates very strongly that his mind and body are lying waste, unappropriated, like a common. When a stranger visits a place where Chinamen reside, he needs not ask any questions about their prosperity—the average state of their heads will be an infallible guide to a right conclusion. With *speech* or *mouth*, it refers to public discussions, litigations, suits at law, &c.; with *head*, it denotes the countenance, or visage, which may be seen and read by all; it is the public portion of a man's person: it signifies also to blazon abroad, to chaunt praises, and thence a musical instrument as an accompaniment to the ode.

7. The very common character *urh*, or *e*, seems to have had a reference to those first elements of vegetation which grow upon a moist soil, upon rocks bathed with water, decayed wood, and in shady spots where the ground is softened and rendered fertile by a perpetual oozing out of water:—the *byssus*, that covers the stones at the bottom of a pool, or lines the walls of a cave, or invests the bark of a tree; the *marchantia*, that

furnishes such a beautiful carpet of green on the well-watered banks of a stream, in the wet thickets of mountains, &c.; the *peziza, auricularia, sphœria, tremella,* &c., that stud and beautify the mouldering remnants of decayed wood; the *mucor,* mildew, that forms a vestment for many substances in a moist state of decomposition. Many of these productions are invested more or less with down, flue, or a pubescence of some kind. All of them are soft and moist, in their first stages especially. They are the *rudiments* of vegetation, whether we regard them as the first to spring up and prepare the soil for other growth, or contemplate the simplicity of their structure. In the higher order of plants, the seed is developed into parts, lodged in a cell, and decorated while in its situation by the splendour of blossoms; in these cryptogamous plants, it is cast upon a surface, forms part of an external layer, or at most gets a lodging in a humble sort of capsule. From a simple view of a certain department of nature, we have, then, three ideas braced together, *rudimentary, soft, moist.* With *water* (*twan*), it necessarily denotes a *spring:* inversely, we call motives or principles the springs of action; with *erect* or *set up,* it means the first principles or original causes of an operation, the established rules of conduct. A man of principle is an upright man among ourselves, and the Chinese have exactly the same way of reasoning and speaking. With *gem* (*suy*), the original or authentic jewel, a signet of some precious stone, given by the prince of the leading state in a confederation to the chiefs of the other states, as a recognition of their authority; with *man,* it means a scholar, one who has imbibed the first elements, one who is able to trace effects to their causes, and to dive to the bottom of the matter. The Chinese insist upon this investigation of first principles, or the roots as they call them, as the necessary qualification of a wise and happy man. With *hand,* to search for the origin of anything, as the force of that secondary word, in composition, is often merely to act.

With *tree*, it refers to some species of *pezza*, or Jew's ear, found on trees.

8. *Chaou*, a land-tortoise, has about thirty derivatives, which seem to be very well distinguished from each other. This animal is used for purposes of divination, and appears to have attracted no ordinary degree of attention from the divisions or compartments of its shell. The curious and exact manner in which the parts of this piece of natural mosaic are adapted to each other, and the mode of their development or increase, which is by layers successively formed round each of them, were circumstances well fitted to produce the ideas of cunning, artful, contriving, &c., in addition to the still more obvious one of sections, laying out, protracting. With *knife*, it will naturally mean to dissect, to fit parts together; with *field*, it easily refers to the dividing of land by dykes, terraces, fences, which, when seen from an eminence, have no uninteresting resemblance to the shell of a tortoise; with *hand*, it seems to imply to select, though commonly used for to carry; with *cave*, it refers to those artificial grottoes of rock-work of which the Chinese are so fond, and which resemble the burrows wherein the land-tortoise spends the winter; with *silk* or *web*, it refers to the woof, from the manner in which the threads form little partitions or inclosures; with *speech*, to inveigle by artful speeches. In the rest of the derivatives, the idea of cunning, contrivance, may be traced.

9. *Too*, a hare, or the genus *lepus*, coupled with the idea of couching; — or, without the dot, *meen*. This is deduced from the well-known practice of the hare, which will sometimes allow a dog to tread upon it before it will leave its form; it is thus alluded to in an old poem:—

> "When a Scot ne may hym hude, as a hare in forme,
> That the English ne shall hym fynde."*
>
> * See Somerville's "Chase."

With *man*, it will signify to hang down the head, to couch, for the adjunct *man* seems to change a noun into a verb. My notion of a verb is, that it is formed by a noun and an agent mutually dependent on each other. This notion I gather from the Latin, Greek, Hebrew, and kindred languages; therefore, when I see *man* or *agent* joined together, I take the compound to be a verbal form of the root, though the rule has been much neglected in Chinese. With *female* or *child*, it signifies to bear, to lie in: "They *bow themselves*, they bring forth their young ones, they cast out their sorrows," Job xxxix. 3. With *strength* or *exertion*, it implies that effort which we make when we bend to our tasks, as in rowing, &c., and would be aptly translated by *incumbere*. With *sun*, it was applied to a splendid kind of cap worn by emperors, princes, &c.; with *water*, it seems to imply the humiliation we put others to in allowing them to wait upon us: they stoop to serve us. The principal duty of a Chinese maid-servant is to bring water for her mistress' hands. When Holy Scripture refers to the service of Elisha in following his master, it says,—"He poured water upon the hands of Elijah"; and when our condescending Redeemer would set an example of the last humility, "he stooped to wash his disciples' feet." With *herb*, it denoted a plant that couches down, or lies hid, like the dodder, which in China couches among the grass.

10. *Wăn*. This root refers to the natural grain of wood, the dendritical lines and mingling of shades in marbles and in other kinds of stone or rock; whence, by an easy accommodation, it has been applied to the elegant characters of the Chinese. With *hand* or *action*, it means to brush, just as to stroke comes from streak, a line of colour; with *silk*, it refers to that material before it is spun, when the appearance is of lines crossing each other *ad infinitum*; with *insect*, it forms a beautiful name for a mosquito, as the legs of it are streaked transversely with white; with *sun* or *sky*,

it is explained as meaning "an autumnal sky," when the heaven is variously *streaked* with colours; with *heart*, it seems to denote the bias, character, or grain of the mind; with *eye*, the complexion of the mind, as seen in that organ, when redoubled by cordial agreement.

11. *Chuen.* This root conveys the idea of a wheel, sphere, or system of bodies revolving round a centre, as having respect always to one point. The law to which it refers is exhibited in the formation of a drop of water, where all the particles of the fluid range themselves in respect of one point, and in virtue of this tendency produce a *unity*, which is one of the significations assigned to this character. With *man*, or as a verb, it means to *circulate*, diffuse around, as the force in the centre of a system is diffused over all its parts. The attractive energy of the sun extends to all bodies within its world. With *woman* or *beauty*, it denotes a harmony or concinnity of parts, as even and as beautiful as a drop of water; with *to erect* or *set up*, it means to classify, when the different members of each group are ranged in a system, and have reference to a centre, which is the characteristic that runs through the whole; with *flesh*, it refers to the minced meat which is gathered into balls, and put within a covering of shortened and sweetened dough, in the preparation of cakes,—a very common practice in China. With *tile, earth*, or *stone*, it denotes the preparation of those things which are used for masonry, roofing, paving, &c., where the idea of moulding into a whole is very obvious; with *inclosure*, it signifies to conglomerate, to gather into a round ball, as being confined within certain limits; with *heart*, it signifies that frame of mind when all the affections tend to the same point. What a philosophic beauty there is running through these derivatives!

12. *Yen*, a swallow. The Chinese swallow is very nearly identical with our own, and is a most elegant little bird. In skinning this bird, the zoolo-

gist cannot fail to be struck with the extreme delicacy of its form as well as its feathers. The same remark applies to the whole family, the goatsuckers not excepted. By the study of the swallow, we get several ideas which are distributed among the few derivatives. The wide expansion of its mouth is one of them, whence in our language it has gained the simple but expressive name of "swallow"; with *mouth*, therefore, in Chinese, it will signify easily enough to swallow. The delicacy also of its form and plumage, with *female*, affords an apt reference to feminine softness. It loves sunshine, for it migrates towards warmer regions from the south of China, as among us, which I know from having often met with it in its transit; hence, with *sun*, it will imply the days or suns of summer, such as swallows love.

13. *Ne* seems to have denoted a vassal or follower; one who cleaves to his master; a slave.* Hence we gather the secondary ideas of adhering, cleaving to, &c. With *man*, it signified a vassal, though now it is used for the pronoun *you*. This will account for the circumstance, that, in polite conversation, the use of this term of address is not thought becoming. With *earth*, it signifies clay, in allusion to its adhesive nature; with *female*, a slave girl; with *heart*, it seems to denote the feelings of shame and distance incident to a state of slavery; with *water*, it seems to refer to the clammy state of many substances when mixed with water; with *rice* or *grain*, it refers to the grain that springs up spontaneously from the seed that fell the preceding year. Now this is very remarkable, and shews how the human mind takes the same steps in thought and language, though disassociated by time, place, and circumstances; for the Hebrew word used, Isaiah xxxvii. 30, for "such as groweth of itself," signifies to adhere, join to, cleave to, &c., one of the senses which belong to the Chinese root. With *clothes*,

* It is now applied to the nuns or followers of Buddha.

it means a mourning dress, such as is used by those who follow the dead, and which are generally of the meanest, and not unfrequently of the dirtiest kind.

14. *Naou*, the brain, pith, meat, or marrow. With *spoon*, it denotes the brain, or perhaps, in times of better information, the *dura mater*, or external covering of the brain; for the cavity in which the organ is contained is, after the Chinese idea, shaped like one of their spoons. With *viscus*, it refers to the brain itself; with *heart*, to something that is harboured there, and cannot, from its deep-seated or central nature, be easily got rid of; with *speech*, it refers to those words "which go down to the lowest parts of the belly," words which touch the hearer to the quick; with *gem*, it is used for a species of cornelian, which in colour resembles the brain.

15. *E* indicates a spot, speck, or mark, either for beauty or discrimination. With *earth*, it signifies particles or specks of dirt; with *wood* or *tree*, a black material, marked with specks or veins; with *eye*, a speck upon that organ, or within its chambers: a cataract or an opacity of the crystalline lens, which appears like a white spot in the centre of the eye; with *stone* or *jewel*, a beautiful kind of stone, black and speckled or veined; with *feathers*, a large fan or screen, used as a parasol, made of the pheasant's tail—the *spotted feathers*; with *liquor*, it is applied to the medicinal art, perhaps in allusion to the showy manner in which medicaments are commonly exhibited: the eye of the patient is not less consulted than his health, in the manipulations of Chinese pharmacy, as any one may see who just looks into an apothecary's shop in the suburbs of Canton; with *black*, it means of course a "black spot."

16. *Ke* was perchance applied to a domestic, *διακονος, θεραπων*; as it is now rendered, a waiter, attendant, &c. With *man*, or as a verb, it im-

plies to wait upon another, as domestics do. With *progress*, it means to wait for, or attend upon; with *heart*, it shadows that state of the mind when it becomes the slave to some engrossing thought or care; with *hand*, it signifies to carry as attendants do the needments of master or mistress; with *clothes*, a sash, or girdle, that attends the garment; with *speech*, the language or abuse of a mean person; with *mouse*, a domestic or household mouse; with *bird*, the domestic fowl, or hen.

17. *Teih*—an integral portion of vegetable growth, the whole space between two consecutive points of a stem. It is formed at first by an elongation of the *petiole*, or leaf-stalk, and is enlarged subsequently by fibres sent forth by successive generations of leafy developments. As these spaces correspond to each other, we have not only the idea of joint, section, &c., but of being equivalent to, a match for, and so on. With *earth*, steps or stairs, which resemble in their successive arrangement the joints or portions of a stem or stalk; with *woman*, a wife, who is a "help meet," or equal to her husband, as the Arabic version has it; with *foot*, it applies to the feet of quadrupeds, from their jointed structure; with *character* or *sort*, it means a match or an equal, either as friend or foe: it generally implies the latter; with *hand*, it means to crop or pluck, as we gather a flower by breaking off one or more joints; with *water*, it refers to draining or irrigation, when the conduit or furrow is dammed here and there, so as to resemble the successive joints or segments; with *ear*, it signifies to pluck up or rear that organ, as beasts do in listening; with *speech*, it signifies to reprove, to twitch or pluck with words; "I gave my cheeks to them that plucked off the hair:" "I resigned myself to reproof and discipline." Read Isaiah l. 4—6.

18. *Le* seems to have referred to some of the cervine or antelope tribe, and we may, without much injustice, render it gazelle: the beauty,

fine large expressive eyes, and the conjugal fidelity of these animals, will occur to any one acquainted with their history. In the Song of Solomon, the fair one adjures her companions, in the name of the hinds and roes of the field, for the sake of those very qualities which we have just mentioned. With *man*, it will readily denote "conjugal union"; with *female*, what is beautiful; with *eye*, to look with attention, in allusion to the large eyes of these creatures, and their use in quickly detecting their enemies; with *silk*, or *connexion*, it will denote everything that is neatly joined together; with *water*, to beautify, wash, or sprinkle with water; with *sun*, to bleach or beautify in the sun; with *foot*, a sort of sandal worn by wrestlers in former times, in reference to their neatness.

19. *Woo*. "It denotes a forest where everything was lost, as if it existed not"—the mazy windings and labyrinths of an untilled waste, where the traveller soon loses himself, and the husbandman finds no profit: with *woman*, it refers to those speeches and flattering addresses by which the heart is led astray; with *heart*, it means those mazes of feeling in which lovers wander up and down, and find no road, no way of getting out of the wood; with *house*, a piazza, which consisted of winding passages, or was so called for its emptiness, as the root signifies *not*, or negation, in common use; with *plants*, a waste overgrown with herbs; with an adjunct which seems to mean to cross, intersect, &c., it alludes to those mazy dances which formed, in wanton times, a subject of court amusement; with *hand*, it signifies to soothe, or play with, in reference to the bewildering effects of dalliance, as well as to dances, when expression and attitude were contrived to be most fascinating.

CHAPTER XXXV.

ABORIGINAL INHABITANTS, OR THE "MEAOU-TSZE."

THE illustration at the head of this chapter exhibits a group of *Meaou-tsze*, or mountaineers, at a rustic meal, with their implements of husbandry and their humble dinner-service near them. Each of the figures in the upper semicircle is furnished with a hoe, or *sarculum*—an instrument not only useful in eradicating weeds from the springing corn, but

equally effective in breaking up fallow ground for cultivation, since it is strong and heavy, and will bear any force that the user may think fit to apply. One of this *hemicyclion* is smoking a pipe which resembles those in use among the Chinese and the natives of the Lew-chew islands; another has his arms folded, and reclines his chin upon his hands as they rest upon his knee; while a fourth still holds his hoe in readiness to return to the field as soon as the meal is ended. The female on the foreground is preparing to take forth the tea-pot, cups, plates, basins, &c., from her basket. Her sex is marked by the striped skirt she wears. On her right stand two jars resembling those in which ginger is imported into this country; one of is these filled with water, and the other with spirit, or perhaps some kind of dried fruit. Behind the female lies the native sword, which is suspended from the neck of every mountaineer when he leaves his home. Even in the peaceful tillage of the soil we see it is not forgotten; since the safeguard of a man there lies, not in the laws which protect him, but in the strength of his own arm. The several figures upon the foreground of the picture were added to the group for the sake of illustrating the remarks that occur in the sequel of the chapter. They were taken from the rest of the pictures in the author's possession, with the strictest regard to fidelity. On the left lies the cross-bow, with its small sharp arrow; resting upon it is seen the *săng*, or native organ. In the middle stand a tea-pot and two cups—saucers not being in use. At a short distance from the pot lie three castanets, which the native women rattle in their mimic dances. On the right is the brass drum resting upon a stand; the sticks with which it is struck lie before it.

The author, while in China, obtained by purchase a series of sketches representing the aboriginal inhabitants of that country engaged in some of their most favourite amusements and occupations. They bear internal evidence of

having been taken from authentic sources, and are so natural in their design, that they generally unfold a piece of history without the help of note or comment. Each group is accompanied by a short description of the people to which it refers; and though it is not always a direct account of the objects pourtrayed, it seldom fails to throw some light of an indirect kind upon them. From the materials supplied by these drawings, the present chapter is composed, and will, I trust, prove not uninteresting on two accounts: firstly, because the different tribes which are known by the name of *Meaou-tsze*, or children of the soil, must have a variety of ancient customs among them; and, secondly, because these people, from their natural love of freedom and consequent hostility to the government of China, are destined, perhaps, to form important auxiliaries to the British, whenever circumstances shall compel them to invade the Chinese territories. They are the sons of freedom, and, therefore, how great soever may be the difference between us and them in language, dress, religion, and pursuits, they have a certain affinity with us, and may, therefore, one day bid us a very hearty welcome to the land of their forefathers. They are dispersed over the mountains of the southern and central parts of China, and live in a changeable state of relationship to the Chinese around them: sometimes they fight in open war, at others they rob and plunder, and sometimes they buy and sell.

Their weapons consist of a bow, spear, and sword. Their bow is furnished with a stock, and, therefore, may be considered as a species of cross-bow. They are said never to set out on a journey, or scarcely to go out at the door, without this weapon. It is very much dreaded, both on account of the certainty of their aim and the force with which the arrow is thrown. The kind of bow which hunters and labourers carry with them is small, so that one man can bend it; but in time of war, a large one is taken to the field, which requires the united efforts of three men to lodge the

string behind the catch. The arrows are small and sharp, to render their flight through the air less incumbered by resistance, and the wound they inflict more deep and deadly. In a group of warriors represented in one of the pictures now lying before me, an old man and his two sons are endeavouring to bend a large cross-bow. The sons and the father place one foot upon the arms of the bow, and pull the string with all their might, while the latter holds one of these sharp arrows in his mouth: his countenance is strongly written over with the lines of zeal and determination. To protect them while occupied in the management of the bow, a man clad in armour advances his shield, and watches with anxious readiness for the first glimpse of an arrow gliding in bended lapse towards himself and his companions. His shield is made of wood, and is of semicylindrical and oblong form. It hangs by a moveable handle upon the left arm. His head is covered with a helmet of brass or iron, which is ornamented behind by a very imposing gorget to defend the neck. In the description, however, it is stated, that the shoulders are not protected by it, but that the face is covered by two slips of metal. This discrepancy between the picture and the account given of it is easily accounted for, by assuming that the make of these helmets is not uniform, but admits of variety, as one would be apt to expect. The body is defended by a cuirass, or habergeon, which is made of metal, and very beautifully studded. The legs are bound with greaves, or plated armour, but the feet are left bare, that the warrior may grasp the ground, ply his weapon, and resist an assault with greater firmness. They manage their sword with so much dexterity and force, that its movements are compared to the flight of a hawk or falcon. This instrument is chiefly used for thrusting; and because it is long, the user grasps the blade with his left hand, to guide it with greater certainty in close quarters.

Religious Rites.—When a man among the *Meaou-tsze*

who inhabit the *Ping sha shih* hills, marries, he sticks five small flags into a bundle of grass fastened together by about seven different bands. Before this strange pageant he kneels, while the rest of his friends fold their arms and bow: after this they make merry with music and dancing. At the death of father or mother, the eldest son remains at home for forty-nine days without washing his face; when this period has been completed, he sacrifices to a divinity which is called *Fang kwei*, and seems to correspond in office with Mercury, who, according to the views of ancient mythology, conducted the spirits of the dead to the abodes of happiness. If the eldest son be poor, and cannot afford to lose the labour of so long a time, the grandson or some other descendant performs this duty in his stead. Among the mountaineers styled the *Hea king*, when a man is sick, his friends offer the head of a tiger to the prince of divinities. The head is placed upon a charger, with a sword; three incense-sticks and two candles behind it, and three cups of wine in front. Before this curious oblation the worshipers fold their hands, or cross their arms and bow themselves. Another tribe, when they would propitiate the good-will of the powers which influence the weather, appoint ten companies of young men and women, who, after dressing themselves in robes made of felt, and binding their loins with an embroidered girdle, dance and play the organ with every suitable demonstration of joy and festivity. This gay ceremony is kept up for three days and three nights, at the end of which they sacrifice an ox, to obtain, says the Chinese writer, a plentiful year. A father among the same people, when his son is ten months old, offers a white tiger, and accompanies the oblation with such rites of merriment as his circumstances can afford. At this time a name is given to the child. This reminds us of a modern "christening," when the solemnities of religion are straightway followed by the mirth, good cheer, and gaieties of a festival. When a tribe called the *Chung king* mourn for their dead,

they kill an ox, and place the head and feet upon an altar, with basins filled with food, lighted candles, and cups of wine by way of drink-offering. The altar resembles a table, and explains a phrase used in Isaiah, "Ye have prepared a table for that number." The bridal ceremonies with another tribe are attended by the sacrifice of a dog, at which the relatives of husband and wife are present.

A people called the *Western Meaou-tsze*, in the middle of autumn offer a sacrifice to the great ancestor or founder of their race. For this purpose, they select a male ox or buffalo which is well covered with hair, and has its horns quite perfect; that is, in other words, an animal without blemish. To put it in good condition, they feed it with grass and water till the rice or corn is ripe, when the animal is fat. They then distil a certain quantity of spirit from the grain, and slay the ox. Being thus provided for a feast, they invite all their relatives, who come and carouse with them amidst plays, singing, and the loud challenges of jolly companions. In the first-fruits which the Chinese present at the close of harvest, we have a representative of Cain's offering; but in the ceremony just described, there are some traces of that which Abel brought to the altar. The aboriginal Chinese retain the rite, but the object worshiped is disguised under an equivocal name,—equivocal, because the Creator has a claim to the title of original ancestor by way of eminence, as well as the common parent of mankind. When the mind of man was darkened, he confounded Adam with his Maker, and worshiped the creature instead the Creator, who is blessed for ever.

With the *White Meaou-tsze*, a rite is observed somewhat in character like the last, but for a different purpose. These select an ox well proportioned, and carrying a perfect pair of horns. This animal they feed carefully to prepare it for sacrifice. Each cantonment keeps an ox in this way in readiness to be offered to the great ancestor, whenever, in any of their contests, victory shall declare in their favour.

After the sacrifice has been performed by the master of the sacrifice, or priest, the relatives of the sacrificer join in a general festivity with singing and drinking. A tribe commended for the "purity" of their disposition and their obedience to the magistrate, at the death of a person collect a large quantity of fuel together, and, I suppose, "make a great burning" for him. When a man is about to marry among a particular race of mountaineers, he allows two of his teeth to be knocked out with a hammer and hard chisel, to avert the mischiefs of matrimony. These, too, cut off the forelocks and spread the hair behind; they also, like the Chinese, bestow some attention upon the beauty of their eyebrows.

The *Kow-urh-lung*, who live deep in the woods of their native hills, have a singular custom. In the pleasant season of spring they set up a piece of wood, which they call the fairies' pole (*kwei kan*). The lads and lasses then dance around it; and while they are reeling in many a mazy bout, with jocund hearts and smiling looks, they choose their partners and immediately run off with them. In this sport we have a counterpart of our May-pole, and from this circumstance are led to infer that this diversion of the English peasantry is of very high antiquity. The relatives of the young damsel ransom her afterwards with a buffalo and a horse. This ransom is equivalent to a dower, though paid in advance, as the young men are allowed to treat with the parents for his once stolen, but now ransomed mistress. In the dance just alluded to, the young men and women lay hold of a sash or scarf which passes over their shoulders, and, by displaying the embroidered flowers and the long tassel-like fringe at the end, add to the effect of their movements. By this we see they do not, by interjoining their hands, form an unbroken circle round the pole, but are severally free to glide in any direction in quest of a companion.

A division of the *Meaou-tsze* which inhabits a territory

called the *Ping sha hwang* country, is divided into two varieties, the white and the black, in allusion to the colour of their dress or the "tincture" of their skin. When an individual dies, they bury him in a coffin like the Chinese. A twelvemonth after the interment, the relatives come to the grave, and, after the sacrifice of an ox and certain libations of wine, they remove the earth, open the coffin, and take from thence the bones, which they scrub and wash to make them white. After this process is finished, they wrap up these bones in cloth, and bury them again for the space of a year or two. At the end of this period they take them up again, and subject them to another course of cleansing, which is repeated seven times. These bones are then regarded as amulets or safeguards against the aggressions of disease. It seems they have a saying among them, that when the master of the house is sick, the bones of his remote ancestors are not clean. Of another tribe it is remarked, when a member of a family is sick, his friends do not resort to medicine, but place their hopes of recovery in the magic forms of enchanters, thinking that disease is sent by the spirits which influence the destinies of man. Their notions about the character and attributes of these imaginary beings are vague and confused; for though tradition has furnished them with some intimations as to the nature of sacrifice, it has left them with scarcely a hint as to the character of that deity to whom religious rites properly belong. The new year is held sacred by many of the *Meaou-tsze*, who honour it by different sacrifices and rejoicings. Some offer platters and calabashes filled with a variety of meats, and a banquet of wine; after this the men and women furnish themselves with castanets, and rejoice together in the pantomimic dances or *ballet* of the country. It appears that this is a favourite opportunity for match-making.

The occupations of the people differ in different places, depending a good deal upon the nature of the region they inhabit. Those who live in the recesses of the mountains,

where the streams that run in the ravines are abundant in fish, employ a part of their time in catching them by wading in the water, or by means of a small conical net fastened at the end of a pole. The *Man*, or barbarous mountaineers, despise agriculture, and seek their livelihood by hunting and fishing. Their temper, which is fierce and untamable, corresponds to the wildness of their pursuits; and they never stir from their doors without taking their sword and their bow. The outer garments of the men are manufactured of a sort of grass, and give the wearers a rough and uncultivated appearance. The "Large-bellied *Meaou-tsze*," as they are called, apply themselves to the feeding of cattle, rearing of domestic fowls, and so on. Hence we see them represented with baskets filled with provender, or with cages for ducks and hens. They are a stout and fat race, and wear short thick garments without any collar.

It is observed of some of the *Meaou-tsze*, that they plough their fields without cutting deeply into the soil, and content themselves with making that implement skim the surface of the ground. This remark agrees very well with what we see figured in another group of labourers, where two men carry a plough, which seems to be little more than a spade set in a frame; and as it was drawn by a man instead of an ox, it could not penetrate far into the soil. This must have been a hardy race of men, who could submit to such laborious drudgery. It is accordingly said of them, that they do not wear thick clothes in cold weather, neither do they sleep by night! Whether a man be rich or poor, he is equally unmindful of sleep and clothing. Of a sort of nomadic race it is said, that when they have finished the labours of the field they repair to the mountains and gather herbs, which they hawk about the towns and villages, and practice the profession of doctor. It is said this nomadic race are in possession of books called *pang poo*, (*codices quasi caudices*,) or tablets, which are circular, being, as I suppose, transverse sections of a tree. The writing is in the seal-

character, which, as is elsewhere remarked in this volume, I imagine is the most ancient. The nature of these books is not revealed; great care, however, is taken of them, as things of great value, and none except a chosen few are allowed to look at them. If some of these tribes delight in agriculture, others reject it, and apply themselves to weaving and embroidery. It is added respecting these, that they are fond of wine and strong drink. In looking abroad among men, one is led to the following conclusion, that the labours of the field tend to make men sober, whereas the sedentary occupations are apt to render them fond of stimulating drinks. The women of some tribes are distinguished for their skill in weaving; and their manufacture is so fine and *recherché*, that when brought to market the merchants vie with each other in offering a high price for it. The distaff which they use for spinning is a very beautiful piece of machinery, though simple in its contrivance.

It is expressly stated, that the women of one tribe or race of mountaineers weave garments of wool from the sheep. This practice must be very ancient: it is surprising, therefore, that the Chinese, who are a nation of weavers, should not have taken a hint from these people, and turned their attention to the breeding of sheep and the manufacture of woollens. In winter, some of the *Meaou-tsze* employ themselves in collecting the herbage of the mountains, and forming it into bundles as a resource for cold weather. It is remarked concerning them, that man and wife always go together, from some superstitious motive perhaps, since in other things they indulge in some curious fears and scruples. Instead of fording a stream, they leap over it: they will not plant their feet in the footsteps of another; and they are afraid to kill a man—their favourite employment by the way—while the wind is heard to whistle through a clump of bamboos. Many of the tribes use the hoe or mattock represented in page 316, which, from

its weight, is well fitted for breaking up the soil on the sides of the mountains. Some who have no fields or plains till the slopes of the hills with this instrument. This and other implements of agriculture are forged by the mountaineers themselves, who are so far advanced in the knowledge of the arts as to extract the iron from its native beds in the mountains. They have the bellows used by the Chinese, which is merely a syringe of an unusual size. These an assistant carries on his shoulders, while his master trudges along with two baskets filled with files, nippers, shears, &c., hanging from the ends of a pole which rests upon his neck.

The clothes of many of these tribes are made of felt, and in fashion resemble the garments worn by the Chinese. The women wear a vest with embroidered cuffs, and a skirt which reaches to the ankles: the latter is striped down two-thirds of its length, while the other is adorned with lozenges inclosing a star in each of them. In some, the hair is wreathed into a tuft upon the crown of the head, and confined in its place by a sort of kerchief; in others, this tuft is surmounted by a case that resembles a cow's horn, stuck with two long pins. The females of one tribe wear a linen turban, which is so adjusted as to form a large ball upon the crown. The "Flower *Meaou-tsze*" ladies, who embroider their cuffs and collars with wire, decorate their tuft of hair with a wooden comb or "imperial." A few of them wear shoes; but the majority leave the foot to conflict with the soil, unaided by any defence of that kind. The warriors deck their heads with a long feather, and thus exhibit a similarity of taste with us. A band like that which the natives of the *Fŭh-keen* province use, encircles the heads of here and there a tribe, while others, again, wear a hat with a conical top and a very broad brim: the latter carry with them an umbrella like the one in use among the Chinese. A string of beads and a tippet make their appearance among some of the tribes: the former is worn

about the head, and the latter upon the neck of the women. A large ear-ring is worn by males and females of all the tribes; though, from a glance at the pictures, it seems to be very deficient in beauty. The lady who acts the part of magistrate among the *Ping sha* hill-tribes, wears a turban embroidered with flowers about her head, to add to the beauty of her appearance. Her ear-rings are so large that they hang down to her shoulders. She holds a fan in her hand, while an elderly man rears a lofty umbrella over her head, to screen it from the sun, and, at the same time, as an honourable badge of birth and authority. The young damsel in attendance upon this lady has her hair braided into two tails behind, which hang down and ornament her back. One section of the *Meaou-tsze* sow leaves together, and thus compose a kind of jacket. The leaves overlap each other like the tiles upon a house. Another wear a kind of habergeon, which, among females, is beautifully embroidered, somewhat in imitation of a tortoiseshell: these also wear sandals.

The music of the *Meaou-tsze* bears marks of a very high antiquity. Their favourite instruments are the *săng*, or mouth organ, the drum, the tabor, and the castanets. The *săng* generally consists of three or four reeds, and is the prototype of the instrument described at page 89 of this work. The reeds are of different lengths, and so adjusted in this respect that they utter an harmonious concord when the instrument is blown. It is remarked in the *Leke*, or Book of Rites and Usages, that harmony consists of three sounds,—an observation which is applicable to our common chord, since that consists of the fundamental, a third, and a fifth to the same. And as other harmonies are derived by addition, subduction, and inversion, from this common harmony, one is led to imagine that the ancient Chinese must have had some obscure notions or conjectures about the nature of our counterpoint. The remark just cited was perhaps founded upon experiments

made with the instrument now under consideration, in which it was discovered that three concordant sounds falling upon the ear at the same time yielded more pleasure than any other number of harmonies, however harmoniously they might be placed in reference to each other. On the left of the engraving which is placed at the head of this chapter, the *sǎng* is seen resting upon the head of a crossbow. It has a long mouthpiece, ornamented with rings, and four reeds, indicating that the number of pipes is not always limited to three, the original *modulus*. The drums, which are made of copper, stand upon four feet, and, like the drum figured at page 90 of this work, are struck with two sticks. Several drums are beaten in cadence with each other, and produce a loud and lively, if not a pleasing din. A kind of trumpet and a timbrel are, by some of the tribes, sounded on joyous occasions. The flute and the harp appear not to have any place among them, hereditary prepossession confining them to the organ, drum, timbrel, horn, and castanet. It is curious, that in the employment of the last, a dance among the aboriginal inhabitants of China should resemble a Spanish fandango.

The rank which females claim amidst the various tribes of *Meaou-tsze* seems to be that of equality. They share in the pastimes as well as in the labours of their husbands, and seem to mingle in society precisely upon the same footing that women do in these lands of liberty. And it is worthy of remark, that where men love freedom, their wives are treated with honour and kindness; which is not surprising, for those who are truly free themselves, are willing that all their fellow-creatures should enjoy the same inestimable benefit. There seems to be no salic law in force with these wild mountaineers; and the daughter inherits the rank of her father when the male brothers are, from their incapacity, deemed unfit to perpetuate the line of ancestry. Where a people holds its privileges by a precarious tenure, and are obliged to be ready

for the council and the field, talent is always in request, whether it pertain to woman or to man. If in China, as I am inclined to think, the balance turns in favour of the woman, that will account for the appearance of a queen upon one of the pictures from whence my information is derived, when a king is not thought worthy of such a distinction. It appears from one of these pictures, that the men of a certain tribe fight for the young women among themselves; and, succeeding in their attempt, they open the boxes and bear off the wealth belonging to the fathers and husbands of the vanquished, together with their wine and their oxen. What appears very remarkable is the joy with which the females set forth with their new masters,—instead of requiring to be haled along, clasping them about the waist, and exhibiting as much gladness in being captives as the conquerors do in the possession of their booty. This indicates that women are treated with kindness and distinction, otherwise they would not be happy at the prospect of a new home, even though their old one might have been deficient in comfort and liberty. As the inverse of this view, it is stated that the females of a division called the *Fan-meaou-tsze* labour while the males sit at home. By day they sally out into the fields and cultivate the ground, and at night come home and address themselves to the employments of the loom. They reap the harvest, pound the grain, and cut the wood for fuel. At daybreak they begin to cut their corn, says the commentator upon the pictures, and when they return, lay hold of the pestle and pound the kernels to remove the chaff. It does not appear, however, that the males are tyrants, and drive their spouses and daughters to these acts of drudgery, but that they are, from habit, an imbecile race of beings, and cannot help themselves. In a group of figures now before me, one woman is nursing a child, a second holds a sieve, a third is bringing a corn-measure, and a fourth is plying the pestle within the hollow of a large mortar; even chanticleer, his partner, and their

two little chicks, are busy in picking up the grains that accident has dropped near them; but the husband and master of the house stands with his arms folded, and crouches as if oppressed by cold and conscious weakness.

The *Tsing Meaou-tsze* recognize no arrangements with respect to marriage, nor any bridal festivities after any prescribed form. The youth chooses a wife where he pleases, and cutting off a lock of hair from the back part of her head, considers her as his own in perpetuity. It appears that in another tribe, when a man is about taking a wife, he assembles his relatives, who repair with him to the house of the bride, where they remain during the night, in festivities I suppose. On the following day certain ablutions and other ceremonies are performed; and after the third, they return with the bridegroom to his home, whither he carries the bride upon his back. A friend holds the umbrella over her head, while the females wave reeds and shout as she proceeds. It is customary with several races for the bride to stay at her father's house till after the conception of her firstborn, when she goes to the home of her husband with the bridal presents.

The dispositions of the different tribes of Aboriginal Chinese, though alike in the love of independence, do not in all instances manifest the same fondness for war. A tribe called the Civil "*Meaou-tsze*" are said to be averse to war, to be under the rein of discipline, and to be fond of books and reading. These do not inter their dead; but, after winding the body round with rattans and the stems of creeping plants, lay it among the trees of the wood. This is a rude imitation of the way in which the Egyptians wrapped up their mummies. Others are represented as willing sometimes to listen to the voice of authority, and to comply with the demands of those commissioners whom the Chinese government sends to negotiate with them; at other times, as opposing and throwing off all kinds of control. Some tribes are so far polished, according to the Chinese

ideas upon the subject, that they recognize the order of elder and younger; that is, the elder takes precedence of the younger in all the intercourse of business and amusement. If two men are walking together, the senior steps a little ahead of his junior: at the meal or festive-board, the former takes the upper or more honourable place: or in the administration of an estate or the household, the firstborn is preferred to any of his brothers. In one of the remarks which the commentator upon the drawings now before me makes respecting the temper of some of the *Meaou-tsze*, he says they are fond of fighting, and always take a long spear with them when they go out and when they come in; yet at home they are mild and tractable. Lions abroad, but lambs at home—this is saying a great deal for them!

Little is said about the language which these mountaineers use in conversing with each other. Those of them who cultivate an acquaintance with the Chinese, adopt their language as well as their books. To the investigation of the enterprising foreigner we must look for anything like an analysis of the dialects which belong to these tribes: when this analysis has been executed, it may throw considerable light upon the vernacular dialects of the polished Chinese.

CHAPTER XXXVI.

MISCELLANEOUS.

Chinese Marriage Ceremony at Malacca.—The long-contemplated union of Hoot-he's only daughter with a junior partner of the same firm took place June 11, 1837. I was present at the celebration, which consisted of a long and tiresome course of observances. The bride and bridegroom took their seats, facing each other, in front of a gorgeous bed, resembling a miniature temple, upon chairs with high, ornamented backs. At intervals they rose and executed a great variety of pantomimic movements, with changing of sides, greeting, and so on, wherein they seemed to pledge themselves in an idolatrous fealty to the ancestors of each other. One thing struck me at the time, and that was, the difference between the deep, reverential curtsey of the bride, and the cold, formal bow of the bridegroom: this not being agreeable to European taste, I felt disposed to find fault, but I believe there was no room for censure, as the youth did his best, though, from the want of that pliancy which education imparts, he stopped far short of the graceful. At certain periods they took tea together, sat down to eat and drink at the same table, and thus, in a kind of baby imitation, went through many offices of domestic life. The finale consisted in loosing the girdle with which the waist of the bride was incircled. After this, the bridegroom hurried out of the room, as if right glad that the long series of rites

and ceremonies was at an end. The bride wore a scarlet robe, and a coronet decorated with brilliants. Her apparel was heavy, and her person low and stout, with the Tartar squareness strongly marked in the contour of her head. A company of European ladies was present, who surveyed the bride and bridegroom, as they proceeded in their different evolutions, with great interest. The father of the bride did not witness the ceremony, as it is deemed unlucky for him to see the bridegroom till the nuptial ceremony has been completed. The room was adorned with a profusion of boxes, piled one upon another, while every corner of the dwelling exhibited some gaiety. In one of the lower rooms a table was set out for the entertainment of the Europeans, with everything upon it that the settlement of Malacca could furnish. A company of Malayan musicians, playing upon clarinets, flutes, and kettle-drums, contributed their loud, but strangely-wild and melancholy sounds, to give effect to the whole solemnity. The father-in-law, from a state of poverty, had raised himself, by talent and industry, to one of wealth and influence, but still retained so deep a conviction of the worth of poverty in stimulating effort, that he determined to marry his daughter to a poor man; for the bridegroom owed his place in the firm to the favour of the principal, and not to any capital which he had brought to it. It was said that the bridegroom had never seen the bride till the day of the marriage.

Barbers.—As the head of a respectable Chinaman requires the application of the razor once after every two or three days, the profession of barber is a very important one in the "middle nation." In our engraving one of these useful persons is occupied in smoothing the head of his customer. The blade of his razor is very broad, but at the same time very short. In the whole circle of the useful arts there is not a tool which exhibits fewer marks of finish than a Chinese razor. No polish is bestowed upon the blade to render it sightly, nor any carving upon the

handle, to make it agreeable to either the eye or the hand: but it fulfils the office assigned to it, and that is deemed

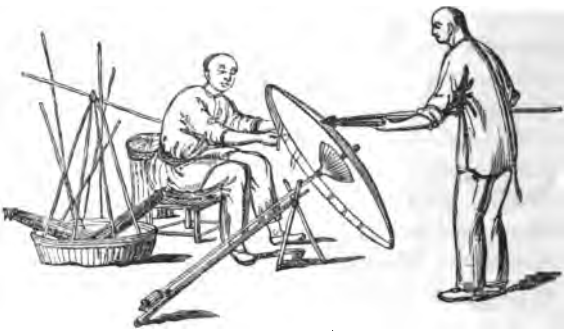
sufficient by a people who in many instances separate utility from beauty. The man who is undergoing the process is seated, as we see, upon a nest of drawers which contain the razors, brushes, and other useful articles. He holds a board before him, to catch the hair as it falls from the head: this is a substitute for that flowing mantle which professional gentlemen throw over their customers in this country. On the right-side of the picture stands a vessel for water, a most essential auxiliary in the business, though the use of soap is dispensed with. The vessel is provided with an upright, which supports the strap, and a projecting piece for the towel. When the barber sets out in the morning, he places the seat at one end of a beam, and the bathing apparatus at the other; and thus, *in compendio*, he carries his shop with him. Under the shade of a spreading fig-tree, near the gate of a town, or in one of the public squares, he plants his items of accommodation, and waits in readiness to oblige the first man who may need his services. Another

sort of barbers walk about the streets with no more apparatus than they can carry in their pockets. These give notice to the public by twitching a large pair of tweezers, which, by their vibration, utter a sound that is peculiarly whizzing and unmusical. The tweezers seem thus to be the sign of the profession, just as a pole, bound with a red swathe, is with us. Those who are confined at home by the nature of their duties, or by a regard to respectability, avail themselves of the assistance of these itinerants, who, after they have done with the head and the face, address themselves to the eye, which they torment by passing a sharp instrument over the inside of the *tarsus*, or the ridge which supports the eyelashes. When the eye has been sufficiently teased by the knife, the barber proceeds to quicken the circulation of the blood by striking his customer's back, pulling his arms, shaking the whole trunk, and so forth; which the latter takes with exemplary patience, thinking that this treatment is very efficacious in putting the *yang* and *yin*, or the animal spirits,—regarded as positive and negative,—into a happy state of equilibrium.

Botcher of Old Shoes.—This ingenious and useful person is busily employed in repairing an old shoe, while the cus-

tomer is waiting for it. His hammer, awls, knife (which

is of an unique form), and his smoother, are lying in order upon a board before him. His lasts are strewed somewhat at random on the right of the above-mentioned tools. The hanks of twine are seen upon the lid of his basket, while his shears, "huswife," black-ball, and paste pot, rest upon a kind of shelf, nicely contrived for their reception. A large piece of sole-leather is lying in the other basket, ready to supply his wants in the labours of patchery. In providing everything he may require for his work, he does not forget the accommodation of his customer, and therefore takes a seat with the rest of his apparatus. His own habitation is perhaps in the country, where house-rent is moderate; from thence he comes every morning to town, and stations himself in some convenient corner, where he waits at once, and for a small pittance, upon those who need his services. The bargain is concluded beforehand, as no Chinaman would think of staying till the work is done before he inquires the cost. All the altercation and chaffering precede the performance, so that the parties having time to mollify their dissatisfaction, if any arise in the meanwhile, contrive to part good friends.



The Mender of Old Umbrellas.—The apparatus for this work is simple, but not without some traces of ingenuity.

Thread and cloth are carried in a sort of hamper, while canes and the disabled *pa chay*, or umbrellas, are consigned to a basket that resembles the scale of a balance. A seat and a vessel for paste complete the number of necessaries, with the exception of the stand on which the umbrella rests while under repair: this consists of a cross, and a shaft resting upon it, — which shaft is provided with a tube, attached to it by a moveable bridge. Into this tube the lower end of the umbrella is thrust, while the upper end is stayed within the fork of the crutch. These are very good examples of the useful and the ingenious, which are often very prettily, though very unostentatiously combined by the workmen who practice the humblest arts for a livelihood.

During my stay at Macao, I became acquainted with an intelligent Chinese, who more than once very courteously entertained me at his house. He had a friend living with him, who, to a knowledge of business, added a proficiency in the national literature. If my call happened to be in the middle of the day, I was invited to share in a lunch composed of balls of pastry, filled with meat and sugar, or some other dainty prepared in the native way. The books and curiosities of the literary gentleman were kindly shewn to me, accompanied with every attention that could make me feel that with them there was no respect of persons, as it regards Chinese and the foreigners. In return for these kindnesses, I invited them to our house, and, in connexion with a friend, shewed them everything that we thought would give them pleasure. They appeared highly gratified with their entertainment, and not less so with a copy of the New Testament with which I presented each of them at their departure. In one of my walks I purchased a curiosity at a respectable shop, which was conveyed to my residence by one of the shopmen, who, when he entered my room, expressed his astonishment and pleasure at the sight of so many native books. His surprise was greatly increased when I placed a New Testament in his hands, saying,

"It is a good book," and expressing at the same time a hope that he would read it carefully. A few days after, I called at the same shop to receive my change, when the master commended the book, and asked if I had many of them. I replied in the affirmative, and added that, if he would allow his man to accompany me, a copy should be sent back. The man followed, according to the custom of the country, and continued all the way to heap encomiums upon me and my books with a great deal of apparent sincerity. It is to be hoped that he and his master made a good use of a present they seemed to value so much.

The junks, or native merchant ships, which lay in the inner harbour, were the scene of many efforts to diffuse the Holy Scriptures. In making these efforts we met with various success, but we never failed of meeting with a courteous, if not a hospitable entertainment. If our visit happened at dinner-time, we received an invitation to join the repast as a matter of course; and on one occasion we were compelled to eat, as our hats were taken from us, with a threat that they should not be restored till we had done justice to a variety of dishes set before us. The object of our visit to these floating abodes of man was to furnish every one with a copy of that book which could make him wise unto salvation; but herein we did not always succeed, as many could not read; though they seemed willing to remove their inability, since they accepted our books and our exhortations to learn this useful art at the same time. Some of those junks came from Siam, and had been visited by the American missionaries at that place. This circumstance was always manifest to us as soon as we reached the deck of a junk which had been thus honoured. There was a smile of recognition upon the countenances of the rough seamen, which bespoke a consciousness of the nature of our errand, and their opinion as to its kindly and benevolent character. But this was only one among many other instances from which, by no hasty or unfair induction, I am led to think

that an honest and philanthropic person can never attempt to fulfill that command for promulgating the Gospel everywhere, which the Almighty seems to have laid upon all Christians, without achieving some good. The minimum result of his endeavours will be the securing of a good report for the missionary, which, as a preliminary, will be found to be invaluable.

I often crossed the inner harbour, sometimes alone, sometimes in company with a valuable friend, and wandered over the island called the Lapa, for the purpose of distributing books among those who were willing to receive them; and though the minds of the people had received but little culture, the welcome these tokens of our good-will met with was not unfrequently highly gratifying. Many foreigners, not excepting a missionary, had been assaulted and beaten by people who received us with civility. When alone, especially if the day was declining, the islanders would tell me to beware of the bad men, who would hurt me if found alone: to this caution I used to reply by saying, that the Chinese understood what is due to strangers, and would not interfere with one who meant them no harm. I remember doing a miller who had erected a mill in a pleasant valley a piece of injustice. In passing up this valley one day with my books, I said to myself, "It will be useless to offer this miller any of my gifts, since he is so entirely absorbed in his plans of improvement." Not finding an opportunity of disposing of the whole, I had only this alternative—to offer the remainder to the miller, or convey it back again across the water; I chose the former, and was not a little surprised to witness the delight with which he accepted the present. He was seated, be it remembered, at his dinner, when a Chinese will not usually rise, even to take money. I resolved, after this, never to follow my own surmises, seeing that they had misled me so greatly on this occasion. My short career of usefulness in China was interrupted

by ill-health and a variety of untoward circumstances; but my experiments were sufficiently extensive to convince me, that if the Tartar despot should by and by rank with the vassals of India as a dependent of Britain, there is no country where a man bent on philanthropic enterprise would meet with a more cordial welcome than in China. I should not covet a fairer heritage than an opportunity of travelling in that vast empire with my packet of books, to impart to all who were willing to receive. In botany, natural history, and geology, I should find an exhaustless store of novelties to gratify my love for those pursuits; the literature and antiquities would open a wide field for researches of an intellectual kind; and the barbarous as well as civilized would afford abundant materials for the study of humanity; while in dispensing the writings of inspiration, I should most amply satisfy my long-conceived and daily-augmenting desire to serve the best of masters with the best of my powers in China.

Among our inmates at Macao were several Japanese sailors, who had been wrecked at sea, and by the kindness of providential friends had found their way to that place. They conducted themselves with the greatest respect towards Williams and myself, but they could not always agree among themselves, so that now and then a Chinese would come to us with fear-stricken accents, and tell us that the Japanese were fighting. I was summoned early one morning to interpose in a warfare between them; when I arrived at the spot, household utensils were flying in all directions; for the man who was knocked down in the fray did not wait till he had regained his feet, but threw the first thing within reach at his more powerful adversary. At the sight of me the tumult was hushed, and each man retired to count over his wounds and repair his tattered garments at leisure. Sometime before this took place, on our return from our customary walk, we found about half-a-score Chinese who composed our suite in great

chagrin and dismay, and learned that one of the Japanese had been the cause of this uncomfortable state of things. It appeared that the *comprador*, or steward, had ordered him to give up his bed-place to a Chinese, and finding him a refractory subject, had summoned the whole house to his aid: their united efforts were not a match for the courage of a single man, and the Japanese kept possession of his bed, and left his foes to digest their disappointment as well as they could. The discomposure of the Chinese, their disordered garments, and the vehemence of their complaints against the offender, were amusingly contrasted with the tranquillity manifested by the Japanese, who, when asked for, was found softly consigning himself to sleep in the bed which his prowess had won.

One of the number, who acted the part of teacher to Williams and myself, was a man of most exemplary conduct, and afforded an admirable specimen of the better sort of the Japanese nation. He seemed to be much affected by our conduct towards him, and declared one day, in conversation with me, that he would make haste to learn the religion of Jesus, seeing it taught men such high principles of honour and benevolence. From him we learned many things about the domestic history of his countrymen. It appears that they have a large allowance of that blood-thirsty feeling which makes a man unwilling to receive any expiation for the most trifling insult, short of the life of the delinquent: in other respects they seem to adorn a love of freedom with much that is highly commendable both in theory and practice. The independence of their spirit is kept down by a mighty incubus, not a little aided by the policy of the Dutch. Our doings in China may chance to create an explosion in the administrative system of Japan, and then we shall find a people most willing to avail themselves of our superiority in the arts and sciences, and to buy our manufactures. We found the lan-

guage very melodious in its sounds, and, from a peculiar happiness in the composition of words, capable of expressing any thought with the utmost accuracy. As this language is very copious and singularly ductile, it affords admirable facilities for an accurate transfusion of the truths and sentiments contained in Holy Scripture.

THE END.

D. Chalmers & Co., University Press, Aberdeen.